

With 60 churches

## Northern Plains divides; Wyoming convention born

CASPER, Wyo. (BP)—The Northern Plains Baptist Convention practiced multiplication by division at its 35th annual meeting Oct. 19-20.

Wyoming, one of four states in the Northern Plains convention, officially

### Reagan proclaims Family Week

President Ronald Reagan, along with the Congress, has proclaimed Nov. 20-26 as National Family Week. Says the document, "Families perform the daily tasks that sustain and renew us, including raising children and caring for the elderly... success in the national fight against drug and alcohol abuse must begin with a strong and united family."

Reagan noted that the observance would occur along with the Thanksgiving celebration and said "I especially invite all Americans to give thanks for the family relationships with which we have been blessed."

organized to become a separate convention Jan. 1. The Wyoming Southern Baptist Convention will be the 35th state convention cooperating with the Southern Baptist Convention.

Fittingly, the Northern Plains meeting was held at First Southern Baptist Church in Casper, which in 1952 became the first Southern Baptist church to be organized in the state of Wyoming. There were 375 messengers and visitors present.

North Dakota, South Dakota, and Montana will continue to work together in the Northern Plains Baptist Convention, working toward the time when each has sufficient numerical and financial strength to support separate state organizations.

The birth of the Wyoming convention was the focus of the Northern Plains meeting. John Thomason, area director for Wyoming the past 18 months, was elected executive director of the Wyoming convention. Five other employees transferred from Northern Plains to Wyoming and two additional staff people have been hired for the new convention.

The Wyoming convention has 11,500 members in 60 churches.

### What's Inside?

Editorials by Don McGregor, Page 2

Liquor ad ban makes sense

Alcohol score: dries 8 — wets 1

A real Thanksgiving

Faces and Places by Anne McWilliams, Page 2

"Miss Aggie"

The church in a changing world, by James Yates,

Page 4

### After invasion

## Grenada missionaries ask for dental help

KNOXVILLE, Tenn. (BP)—Two Southern Baptist missionaries who evacuated Grenada in the wake of the international invasion Oct. 25 returned to the Caribbean island less than two weeks later knowing more help was on the way.

Charlotte Davis and Robin Eberhardt will rejoin their husbands for continued ministry on the Caribbean island to be followed soon by two volunteer dentists from Knoxville, Tenn.

Mrs. Davis, Mrs. Eberhardt, and 11-year-old David Eberhardt left the United States Nov. 9 to fly to Barbados where missionaries Bill and Elba Womack were trying to make arrangements from there to return to Grenada.

The Womacks reported the Grenadian commercial airline resumed flights Nov. 7, but were serving customers only on a first-come, first-served basis, said Davis. The airline would not take reservations because so many people were trying to get to the island, she added.

Mrs. Davis had talked briefly by ham radio with her husband Nov. 5 for the first time since the women left. He reported the U.S. State Department had supplied emergency food to people within 24 hours after the women left the island, and water and electricity had been restored.

"He said the people, our church people, were around and their spirits were good and he felt optimistic things for Grenada," she said.

But Davis did report the Cuban exit

had left the island of 110,000 people with very little medical care. He and a Grenadian in private practice had been the only non-Cuban dentists on the island, he said.

Davis requested volunteer dentists immediately and expects to request physicians as soon as he can work out arrangements with medical officials in Grenada.

Jack Fuson, an oral surgeon who had worked with Davis before, and William Davis, a dentist, expected to go to Grenada as soon as they could make arrangements, possibly as soon as Nov. 12, said Fuson.

Fuson has made 11 previous volunteer trips to the Caribbean for the Southern Baptist Foreign Mission Board, working twice in Grenada.

Carter Davis expects the two to work in Grenadian government clinics that were formerly staffed by Cubans. In addition to operating the Baptist dental clinic, Davis works one day a week in a government clinic. He has requested other volunteers follow Fuson and Davis.

Although Mrs. Davis had talked only once with her husband while in the States, she did read an article in the Knoxville News-Sentinel reporting American paratroopers had stayed in the Baptist dental clinic at night and Davis and Eberhardt had bought a three-day supply of rice, milk, flour, and sugar for 35 homeless families.

Charlotte Davis said she knew nothing about that purchase, but did know the men had been asked by the State Department to help distribute food it provided on the island.

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, NOVEMBER 17, 1983

Volume CVII, Number 41

## Gulf Baptists will host missionary appointments

By Tim Nicholas

Mississippi Baptists along the Gulf Coast will be opening their homes for fellow Baptists who wish to attend the foreign missionary appointment service at the Gulf Coast coliseum in Biloxi. April 10, 1984.

"We're the first to have guest housing arrangements," says local arrangements chairman Frank Gunn, pastor of First Church, Biloxi. Each year, the Foreign Mission Board holds a missionary appointment service in a city outside of Virginia in order for Southern Baptists around the country to get the flavor of foreign missions and see firsthand the work of the Foreign Mission Board.

"As far as we know no other city has offered guest housing," says Gunn, who has appointed Gerald and Janice Walker as housing chairpersons. They may be reached at Route 2, Box 151, Gulfport, Miss., 39503. Says Gunn, "It offers a chance to meet new friends and save on motel expenses."

Besides the actual appointment service which begins at 6:30 p.m., April 10, there will be another chance for Mississippi (and area) Baptists to meet with missionary appointees and with Foreign Mission Board staffers and board members.

There will be a banquet April 9 at the coliseum open to the public because of the availability of space and service at the coliseum. The banquet will afford Baptists the chance to meet with missionaries and staffers informally for fellowship. Tickets information may

be obtained by contacting the executive secretary's office in Jackson. Write Earl Kelly, Box 530, Jackson, Miss., 39205.

Gunn, who attended the 1983 appointment service in Indianapolis, said the committee decided to develop a prayer support system prior to the service. He said the committee talked with Catherine Walker of the FMB staff who said the success of the entire service depends on whether Mississippi Baptists spend time in prayer.

So Gunn named Don King, a lay member of First Church, Biloxi, to chair the prayer committee along with Jerry Estes, pastor of New Hope Church. King says the goal of the prayer committee is "for the Holy Spirit to move through qualified young people to have them participate and be present at that meeting." He adds "we want them to see the service and move under the Holy Spirit's leadership to commit their lives to foreign missions."

King says his group will work with the state WMU and Brotherhood leadership to involve associational leadership and church groups in prayer about specific people who could attend the service. King says he will be mailing prayer commitment cards to individual persons.

Clyde Little, pastor of Bay Vista Church 4215 Pass Road, Biloxi, Miss., 39531, will be lining up guest speakers for Mississippi pulpits the Sunday

prior to the service and the Wednesday after. Those pastors interested in having appointees and FMB staffers or board members speaking in their churches should contact Little.

Gunn reports the attendance goal for the service will be 11,561—the capacity

of the coliseum. He notes that parking will be free, paid for by the FMB. And already one New Orleans area pastor, Ron Herrod, pastor of First Church, Kenner, has promised to bring 1,000 people from New Orleans. Says Gunn, "We plan to fill that coliseum up."

### Nelson plans retirement

## Jennings Orr named new business manager

By Don McGregor

Retirement plans for Arthur L. Nelson, comptroller-business manager for the Mississippi Baptist Convention Board, were heard last week by the Executive Committee of the Board; and Jennings Orr, a former Mississippi State University, was named to replace.

Nelson had set his retirement date as Dec. 31. He is 65. He had agreed as he announced his retirement, to remain at his post until a replacement could be employed and oriented to Mississippi Baptist Convention Board procedures. Orr is expected to assume his new responsibilities sometime after the first of next year.

Orr, who is 57, is a graduate of Mississippi State University. He recently retired from the United States Department of Agriculture as one of 11 persons who were classified as the Senior Executive Service. Since his retirement he has been administrator of Columbia Baptist Church, Falls Church, Va. This church has 2,960 members and a staff of 11 professional persons. For the Department of Agriculture he developed policy and management principles, prepared budgets, monitored program operations, testified before congressional committees, and handled the program that caused Congress to expand the annual program level from \$794 million in 1969 to \$4.5 billion in 1981.

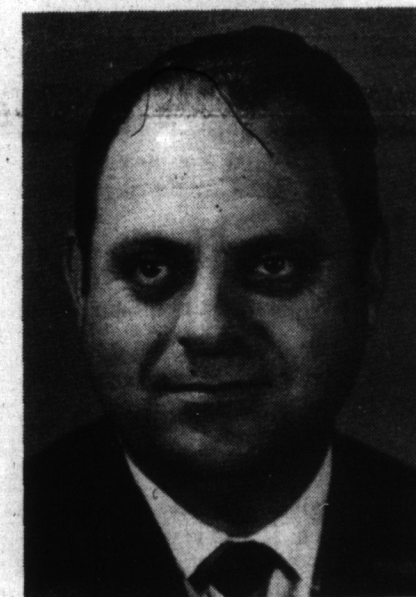
The territory he served included all of the United States, the Pacific Trust territories, Puerto Rico, and the Virgin Islands.

When he retired from the agency he held the highest rank possible not resulting from political appointment. He retired as soon as he was eligible (on his 55th birthday) to go to work as administrator for Columbia Church.

In Mississippi, before going to Washington, he was area supervisor for the Farmers Home Administration from 1962 to 1965 for the office operations in Oktibbeha, Lauderdale, Neshoba, Winston, Choctaw, and Neshoba counties. He started to work for the Farmers Home Administration in 1950 in Corinth and subsequently held positions with the agency in Hernando, Greenville, Laurel, and Clarksdale before being transferred to



Nelson



Orr

the state office in Jackson. Nelson became comptroller-business manager in January of 1958. He is a deacon at Broadmoor Church, Jackson. He is a native of Stambaugh, Mich. and a graduate of the University of Minnesota with a bachelor of business administration degree.

He has served as a church organist and pianist, and he is married to the former Kate Ball of Louin, Miss. The Nelsons have six children, all of whom

(Continued on page 4)

## Tapestry shows richness of state Baptist history

A 13-foot needlepoint tapestry hangs in the foyer of the Baptist Building in Jackson giving colorful testimony to Mississippi Baptists' rich history.

A dedication service for the tapestry was held just prior to the beginning of the Mississippi Baptist Convention, Monday.

A three-year project of Mississippi Woman's Missionary Union, the hanging project was an idea of Mrs. Anne McWilliams of the Baptist Record staff. Knowing that the late Chester Quarles, executive secretary of the Mississippi Baptist Convention Board had wanted an historical mural painted on the wall of the foyer, she approached Earl Kelly, current executive secretary, with the idea of a needlepoint tapestry similar to one done by her alma mater, Judson College.

Kelly appointed Miss Edwina Robinson, retired state WMU director, to chair the project. She supervised the work of 53 women, four of whom gave more than 200 hours each.

The historical centerpiece was done by Jackson area women and the 26 outer squares by women from across

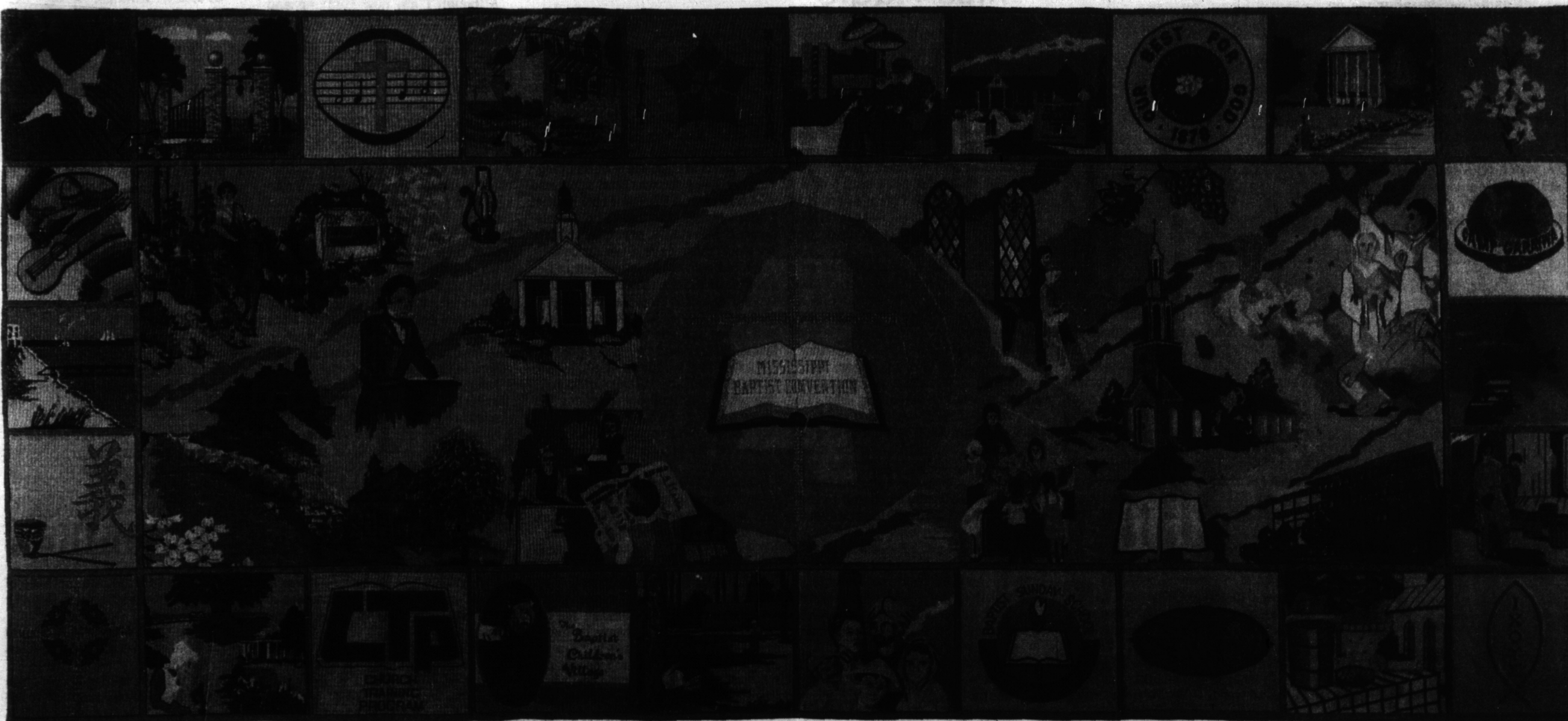
the state. The outer pieces depict the convention agencies and board departments.

Lucile Parker, retired art department director of William Carey College, served as artist, drawing the scenes on which the needlepointing was done.

Others on the tapestry committee included Mrs. Frances Smira of Jackson, Mrs. Barbara Taylor of Crystal Springs, Mrs. Sophia Sistrunk of Jackson, and Mrs. Ruth Hatten of Vicksburg. Miss Ethel McKeithen and Miss Waudine Storey, recently retired from the WMU staff, were consultants on the project.

The border squares which frame the central panel of the tapestry are, from the top left moving clockwise: the dove (symbolic of the Holy Spirit); Blue Mountain College; Church Music; Mississippi Baptist Seminary; Student Work; Mississippi Baptist Medical Center; Clarke College; Woman's Missionary Union; lilies (symbolic of God's loving care); Camp Garaywa; Central Hills Retreat; Indian Work; the fish (symbolic of the Early

(Continued on page 3)





# Editorials.....by don mcgregor

## Liquor ad ban makes sense

There certainly should be no question in anyone's mind but that liquor is responsible for a great many of the problems that beset society. As we view death, destruction of property, broken homes, absenteeism, loss of income, loss of production, and stupid behavior, among many other things, we find liquor rearing its ugly head.

Even the people who make it and the people who drink it realize that this is true, and those who want to continue to make it and drink it plead for moderation.

A blow for moderation that should be a happy solution for everyone to a court suit involving liquor was struck recently by the Fifth Circuit Court of Appeals in New Orleans. The court ruled that Mississippi's ban on liquor advertising is constitutional. Perhaps everyone will be happy except for those who brought the suit. They are the ones who would stand to profit by carrying advertisements that would seek to proliferate the use of this product that if used to any excess at all causes all of the problems that nobody wants. This decision will cause them to lose income that they could have had—that is true. They should be happy, however, in the fact that they will not be thrown into a circumstance that would seek to aggravate society's problems.

We applaud the court in its finding. The court delivered a powerful testimony when it said, "Whatever the medicinal or social value for those who use alcohol moderately, alcohol abuse takes an enormous toll from society and the lives of many people."

It would seem to be establishing a counter-productive operation to en-

gage in the advertising of such a product.

So the people of Mississippi won a victory and should feel a sense of gratification in the court's decision. Our laws have prevented the use of alcohol advertising. Year after year a bill has come before the Mississippi Legislature to change the law, and every year it has failed. We just don't want liquor advertising in our state.

Mississippi legally is dry. In 1966 the Legislature established the possibility of political entities voting to come out from under the prohibition of alcohol, and now there are more such areas that are wet than that are dry. The state, however, continues to have its prohibition stature. Thus there would seem to be no place in Mississippi life for advertising a product that is illegal in almost half of the state because of a state statute.

The main victory, however, comes because the court has agreed that Mississippi can, because of the insidious nature of the product, decide that it doesn't want liquor advertising in the state.

Of course we can't stop such advertising from coming in from outside sources. It is just as wrong to advertise liquor in outside media as it would be to do so in Mississippi newspapers, magazines, on radio and television, and on billboards; but we can't control that.

To say that because it comes in from outside is reason enough to allow it to be done in Mississippi, however, is fallacious thinking.

It's a simple statement, but it's true: two wrongs don't make a right.

During the hearing a medical doctor

and a professor of psychiatry who had done research in alcoholism, testified that there is "a strong correlation between an increase in alcohol advertising and consumption." A little earlier (Oct. 10) than the Mississippi hearing (Oct. 31) in the Fifth Circuit Court there was a hearing on the liquor advertising ban in Oklahoma in the Tenth Circuit Court. That court held that it is not "constitutionally unreasonable for the State of Oklahoma to believe that advertising will not only increase sales of particular brands of alcoholic beverages but also alcoholic beverages generally."

In supporting its case, Lamar Outdoor Advertising in Jackson contended that it loses hundreds of thousands of dollars of advertising income because the company is not able to advertise alcohol. The position of the alcohol interests all along has been that advertising would not increase consumption but would only pit one brand against another. In writing the prevailing opinion of the court, Justice Reavley replied, "It is beyond our ability to understand why huge sums of money would be devoted to the promotion of sales of liquor without expected results, or continue without realized results." He added "It is total sales, profits, that pay the advertiser, and dollars go into advertising only if they produce sales. Money talks: it talks to the young and the old about what counts in the marketplace of our society, and it talks here in support of Mississippi's concerns."

Agreeing with the prevailing opinion generally but writing his own explanation was Justice Jerre S. Williams. He wrote, "... the control of liquor adver-

tising by the State Mississippi does not run afoul of the constitutional protections of individual liberty. To hold otherwise exalts commercialism above the genuine concerns the State of Mississippi has a right to feel for its citizens, and the problems that liquor creates in our society."

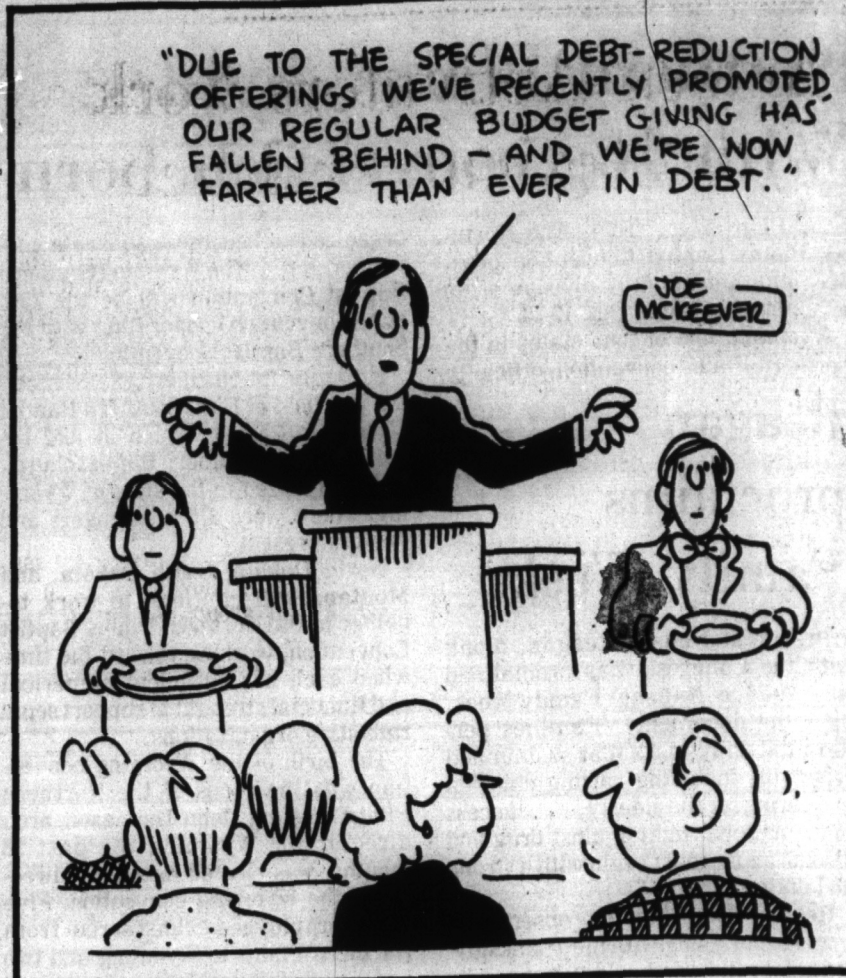
In addition he wrote, "If the legislature of the State of Mississippi believes that liquor advertising increases liquor consumption, that is a legislative judgment that it has a right to make."

In conclusion Williams declared, "It is not for the courts to tell the states that they no longer have power to place reasonable limitations upon the commercial aspects of businesses which the state properly feels create a high level of social concern. The states can ban the sale of liquor entirely, just as they can of dangerous drugs. They can limit the sale to state-owned package stores. They can ration. They can engage in many types of regulations of varying stringency. To hold that one of those regulations cannot be a restriction on commercial exploitation by way of advertising would be a curious and unjustifiable anomaly."

All of Mississippi should be proud that the Fifth Circuit Court ruled in the state's favor. And the statements by those judges indicate how people in these responsible positions feel about the dangers of alcohol.

Alcohol has made serious inroads into our society structure. The decision of the Fifth Circuit Court was a step in the direction of halting the march of alcohol and turning it around.

We are thankful for this.



## Letters to the Editor

### Equal yet submissive

Dear Editor:

I read in our daily paper recently that women can now be rabbis in Orthodox Judaism. How sad that the people who rejected God's Son now reject His standard. Sadder still is the growing number of Christians who twist His Word for the purpose of entering the 20th Century.

It would be easier if Scripture was taken in context and certain words were not confused. Some of these words are prophet, teacher, and deacon.

A prophet is and always has been someone who proclaims God's Word, not necessarily teaching it. They only announce God's Will. All Christians are prophets of a sort or they should be (Mark 16:15).

A deacon is only a servant. Qualifications for the office of deacon are presented in I Timothy 3:8-13. There is debate whether verse 11 implies women can be deacons or if this is talking of wives of deacons. Only pride brings us to continue this debate. Are we not all servants of God and shouldn't we serve one another? (Colossians 3:24, Galatians 5:13). In keeping with God's view on unity in marriage the office of deacon should be a husband and wife team. Both parties can then do their part to serve God and His church effectively.

A pastor-teacher, bishop, elder, or whatever name you choose is responsible for the spiritual growth of an entire congregation. Regardless of the name, the Bible lists qualifications and never does it include women. In fact women are not to teach men (I Corinthians 14:34, I Timothy 2:11-12). Are women then inferior to men? No. We are all equal but our roles are submissive. Just as the Father, Son, and Holy Spirit are equal yet submissive. Note in John 15:26 where the Spirit submits and Luke 22:42 where the Son submits.

Since creation women have had the role of submission. Submission is not slavery, but it is God's standard. If rejecting God's standards is what entering the 20th Century is about then I want no part of it. Give me the time and place where God is God, men are men and women are satisfied to be women.

Mrs. Alice Talley  
Columbus, MS

### Other issues also

Editor:

Although I am now studying and working in Louisville, Ky., I still keep up with the news from Mississippi through The Baptist Record. After reading the recent editorial, "Alcohol is deadly," by Don McGregor, I felt compelled to write not so much in specific response to that editorial as in a general response to the Baptists of my home state.

I agree with Mr. McGregor that alcohol is indeed deadly and that if citizens don't vote in referendums concerning alcohol then "They are counted with the winning side regardless of their opinions." Baptists have always voiced strong opinions against the use of alcohol and should continue to do so. As Mr. McGregor stated, the main issue here is not taxes but the quality and continuation of human life; and, as Christians, we need to call others to recognize this fact.

But alcohol is not the only thing that interferes with the quality and continuation of human life. Poverty, massive unemployment, the loneliness of the elderly, the alienation of the handicapped, and the cuts in educational and nutritional programs for our chil-

dren also interfere with these concepts. And often the use of alcohol is only a symptom of these larger concerns. The flurry of activities and meetings that take place in Baptist churches when a referendum is coming up on alcohol is commendable, but I feel these "flurries" should occur more often and over more issues.

Let us not forget that other issues do exist. Is it possible that Baptists should voice their opinions as loudly on policies concerning these issues as they do on policies concerning alcohol? I say with a loud Baptist voice, "Yes."

Kimberly L. Myers  
Southern Seminary  
Louisville, Ky.

### The day after

Editor:

Perhaps the most important motion picture of our generation will be aired Sunday evening, Nov. 20, 8 p.m. ET on ABC. "The Day After" is a well researched, scientifically accurate depiction of a nuclear war between the USSR and USA. Viewing groups are forming in churches across America to view and discuss this film. Viewing guides are available from your local ABC affiliates. I encourage you and your church family to form a group and view this film.

As a minister of the gospel, I do not claim to have the political answers to the international tensions of a "fallen world." But I do know that our Lord said, "Blessed are the Peacemakers for they shall be called the sons of God." (5:9) I know that Paul tells us that in Christ "dividing walls of hostility" are broken down (Eph. 2:14) and that "God... has given unto us the ministry of reconciliation" (2 Cor. 5:18). In our nuclear age we must make the implications of our Christian faith matters of personal meditation and prayer. We must inform ourselves as to the facts and ask a special portion of God's Holy Spirit that we might see our world not through our eyes, but through the eyes of our Savior.

Could it be that in our age of potential mass destruction with all the denial and blindness our fears generate that the answer to the nuclear threat lies as close as the heart of our cherished Christian faith. In our churches we sing, "Once I was blind, but now I see." Let us pray that we may one day sing this refrain regarding nuclear armament.

James W. Watkins, pastor  
First Baptist Church  
8801 Walnut Grove Rd.  
Cordova, TN 38018

### Thanks from Texas

Editor:

I am writing on behalf of the people of Wooster Baptist Church and the people of Baytown, Texas. We want to thank the fine folks of the Mississippi Baptist Convention for the outstanding work of your Disaster Unit following the destruction of Hurricane Alicia. The physical help and spiritual ministry the men rendered touched the lives of so many people.

I do not believe that I have ever worked with a more dedicated, hard working, caring group of men. The people of Mississippi should be proud to have such a witness for Christ.

Thank you again and God bless you all.  
In Christ,  
Jimmy Hedges, Pastor  
Wooster Baptist Church  
Baytown, Texas

## October breaks \$8 million

NASHVILLE, Tenn. (BP)—It was a record fiscal year start for the national Cooperative Program of the Southern Baptist Convention.

October contributions to the unified giving program to underwrite worldwide mission and educational programs of the SBC totaled \$8,639,255. It was the first time October gifts exceeded the \$8 million mark.

The figure reflected an increase of 8.35 percent (\$665,995) over October 1982.

Requirements for the 1983-84 budget call for monthly average contributions from the 34 state conventions of \$9,541,666 to reach the basic operating budget of \$114,500,000 and \$10,416,666 to underwrite the combined challenge and basic budget of \$125,000,000.

## Alcohol score: dries 8 — wets 1

Some sort of effort was made to have alcohol elections in at least nine counties in the state during the past year, and only in one were the alcohol interests successful in getting the election called and winning it.

All of the efforts were aimed at the general election on Nov. 8 except for the one in George County earlier in the year. An attempt to garner enough signatures in that county to call an election failed.

The same was true for neighboring Greene County. Director of Missions Horace Glass said some 1,800 signatures had been gathered, but only 1,460 of them were valid. For the election to have been called would have taken 1,620, he said.

He said there is a lot of illegal activity going on in the county but that the sheriff's department is moving in on

those places that are engaged in illegal sales of alcohol.

Harris Counce, who recently became the director of missions in Prentiss County, said a liquor election there went by a vote of 5,000 to 2,000. Booneville, in Prentiss County, does have beer and wine.

Lawrence County remained dry. Director of Missions George Lee reported, as did Winston County. Jerry Stevens, DOM in Winston County, said the dries won there by a vote of 5,200 to 3,400.

Lamar was another county where early efforts to get signatures for an election were stopped short of getting the election called. Joel Ray is DOM in neighboring Lebanon Association; and Hattiesburg, primarily located in Forrest County (Lebanon association), spills over into Lamar County. Because of the Hattiesburg situation,

Ray was involved in Lamar County's efforts to get ready for an election, but it didn't materialize. Hattiesburg is wet.

A liquor election was called for Rankin County, and liquor sales had been defeated by less than 300 votes in the previous election. This time the dry victory was by more than 1,400 votes. The dry forces were very well organized with a number of committees working. An aggressive campaign was waged with a great deal of advertising in the media. It was worth the cost.

The alcohol forces got more than they bargained for in Wayne County. Liquor was legal in the county and beer and wine were legal in Waynesboro. The alcohol interests obtained an election to get beer and wine in the remainder of the county, but it lost. The dry forces, because there was to be an alcohol election anyway, got one

called on liquor and voted it out.

Only in Jasper County did the dry forces lose. It was an uphill battle there, for the east half of the county already had liquor. The election was to get beer and wine in the west half. The wets won by a few more than 400 votes.

The Baptist Record had called attention of readers to these elections and efforts to have elections in earlier issues. We wanted to pass on to readers the outcome of the efforts.

Surely it was a good year for the dry interests. Three factors perhaps were responsible. One, the dry forces were well prepared. Perhaps a lesson in preparedness was learned this year. Second, people generally are waking up to the dangers and evils of alcohol. And third, a lot of prayer was a part of the efforts to beat the wet forces. That may have been the biggest factor of all.

## A real Thanksgiving

Thanksgiving is purely an American observation. It also is purely a religious observation, but that is getting hard to remember.

It is convenient to sleep late and then turn on the television to watch the Thanksgiving Day parades from New York and Philadelphia. We work out the logistics of preparing a big dinner and then sitting around to watch football games on television after dinner is over.

None of the above is at all bad. In fact, it is all good, for a great deal of it is done in the presence of family members whom we see only occasionally. That alone makes it all worthwhile.

But there's more, and it can be better. Initially, as we all know, the day was set aside by the pilgrims on America's shore to worship the Lord and thank him for guidance and protection in a strange and sometimes hostile land.

The land still has its hostile aspects. It is not wild animals or an uncharted wilderness that make it hostile. It is the people who don't know anything else to do on Thanksgiving but sleep late, watch television, and eat a big meal. They want to negate the impact of our observation and pretty generally have succeeded in doing so. They

also want to keep us from spreading our testimony concerning the Lord to whom we give our thanks on Thanksgiving and all through the year.

They need our witness, but we have almost ignored them.

We can't go out on the street on Thanksgiving Day and buttonhole them. They all will be inside watching television.

But for ourselves, we can make it a day of thanksgiving along with the food, fellowship, and ball games; and we can ask the Lord to help us provide the witness that would make an impact on our land.

We will have a year before next Thanksgiving to improve our effort. At this point we are not doing well among those who are not already in some re-

sect tuned in to what we are doing.

This Thanksgiving could be a real launching pad for an effort that would bring many prayers of thanksgiving next year as we would have met the hostile elements of our day and watched the Lord subdue them through the instruments of our availability.

That would make for a real Thanksgiving.

## Faces And Places by anne washburn mc williams

### "Miss Aggie"



Agnes Martin

I met a woman in Calhoun City who's taking this Year of the Bible idea seriously. So far, she has read the whole Bible through twice in the King James Version, plus the New Testament twice again, and now has started reading the whole Bible through again in the Good News version. "Reading is almost all I do," she told me, "and I read at least five or six chapters before I even get out of bed in the mornings." Agnes Mize Martin was born nearly 94 years ago, on Friday, Feb. 13, 1889. "That Friday the 13th was a lucky one for me!" she observed. Though she's a bit crippled with arthritis and "can't get around much any more," she lives alone and takes care of herself. In fact, she declared, "There's not one dose of medicine in my house, not even an aspirin."

ble advice for others. "I don't put anything in my stomach I don't want in there. I boil all the water I drink. Usually I don't eat breakfast, unless it's a little cereal. I eat one cooked meal a day—which I cook myself for the noon meal, and then eat fresh fruit for my evening meal. If I eat meat, it is usually steak or fried chicken. I usually go to bed at 10:30 and sleep until 5 or 6. That way I get a good night's rest. If I go to bed too early, I will wake up in the middle of the night and then lie awake."

As a sample of her cooking, she set out dishes of egg pudding for W.D. and me. U-mmmmm... "If it has a crust, it's egg custard. If it doesn't, it's egg pudding," she explained. Here's her egg pudding recipe. "Beat four eggs good. Add one cup sugar, 3 tb. flour, 1 pinch of salt, and a little nutmeg and vanilla flavoring. Mix. In another container, pour two cups of milk; add a gob of butter the size of half an egg, and then bring the milk and butter almost to a boil. Pour the milk mixture over the other mixture. Then pour it all into a greased pyrex dish and bake (350 to 400 degree oven) until firm."

No doubt she got her cooking know-how in the years she and her husband, Lother, operated restaurants. In 1912 and 1913, they had a cafe in Sumner. In 1913, they moved to Calhoun City and opened the Green Band Cafe (named for green band around the dishes) which they kept open 'til he died in '42.

Her talent for cooking and serving food she put to use at First Baptist Church, Calhoun City, in the many meals which she helped to prepare

**The Baptist Record**  
(ISSN-0005-5778)  
515 Mississippi Street  
Box 530  
Jackson, Miss. 39205

Don McGregor Editor  
Tim Nicholas Associate Editor  
Anne McWilliams Editorial Associate

Official Journal of  
The Mississippi Baptist Convention

James Yates President  
Earl Kelly Executive Secretary-Treasurer  
The Baptist Building  
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Marvin Finch, Moderator; Oda Henderson, Chairman; James Jackson, Columbia; Robert H. Jackson, Brandon; Don Thompson, Ashman; Ed Griffin, Evelyn Keyes, Secretary.

Subscription: \$7.35 a year payable in advance. Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Miss. The Baptist Record is a member of the Southern Baptist Press Association.



## Acteen Activators work with Mexican children

This past summer an Acteen Activator group from the Oktibbeha County Association spent a week working with Miss Mildred McWhorter in Houston, Tex. The group members were Vikki Sims, Lisa Hefflin, and Sherry McCrory from Adation Church; Holly Griggs from Calvary Church; and as sponsors, Becky DeWett, First Church, Jackson, and Tempe O'Nan, Adaton Church, Starkville.

They spent the week caring for babies while the mothers attended Bible study, telling Bible stories and doing crafts at children's clubs, sorting clothing to be given to the Mexican mothers who came to the mission for Bible study, and doing general house cleaning to prepare for the arrival of summer missionaries. Most of the work they did was with the Mexican children in the under-privileged area of Houston.

Their experiences, they said, helped them to better understand many things about being committed in the

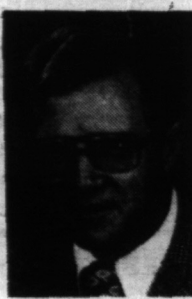
life of a Christian. They were able to meet people from several different Southern Baptist mission programs and learned about opportunities that were available to them as they grow older.

Other Mississippi Acteen Activator teams in 1983 included Bolivar Association Acteen Activators who went to New Orleans to work in the city. Their director is Glenda Braswell of Boyle.

And Acteens from Mt. Pisgah Church and Fellowship Church combined their groups for an Activators team in Choctaw Association. These girls served on the Mississippi Gulf Coast and with a Vietnamese Church. Their leaders are Mrs. Shirley Wilson of Eupora and Mrs. Mary Weeks of Mathiston.

For more information concerning Acteen Activators, contact Miss D. P. Smith, Mississippi Acteen Consultant, Box 530, Jackson, Miss., 39205. Applications for 1984 service are being taken at this time and should be in to Miss Smith by Dec. 1, 1983.

## Four counties call director of missions



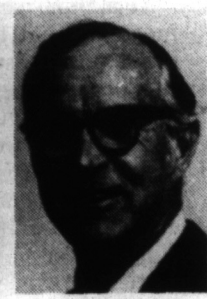
Benedict



Long



Counce



Smith

Lamar Association, which had been a foster association under leadership of Ray Grissett, has elected Douglas E. Benedict Sr. as part-time director of missions. Benedict had been serving as pastor of Calvary Church, Hattiesburg, until taking this position on Oct. 24.

Benedict attended Baptist Bible Institute, Graceville, Fla., and received the B.A. degree from William Carey College. He was ordained by the Orange Lake Church, Orange Lake, Fla. For the past 12 years, he has served churches in the Hattiesburg area as pastor or interim pastor.

He is married to the former Gail Warring and they have three children. He was born in Michigan, but has spent most of his life in the South.

Wayne Long, pastor of First Church, Lambert, has accepted the position of part-time director of missions for Quitman Association. He will continue to serve at Lambert also.

He is a native of Clarke County and is married to Dot Blankenship Long. They have two children.

Long is a graduate of Mississippi State University and New Orleans Seminary. He was ordained by Calvary Church, West Point. He has spent all his pastoral years in Mississippi and has been at Lambert since 1971.

Prentiss Association has called H. Counce Jr. as new director of missions. Counce was pastor of First Church, Ripley, until assuming this position on Oct. 24. He was born in Corinth. He and his wife, Mary, have seven children.

Counce was graduated from Mississippi College and New Orleans Seminary. He was ordained to the ministry by Tate Street Church, Corinth. He has served as pastor in Mississippi and Tennessee, and had been at Ripley since 1975.

Perry County Baptist Association has called M. Glenn Smith as its new director of missions. He had been serving since 1979 as director of missions of Peace River Baptist Association, Punta Gorda, Fla.

Smith is married to Zudye Willis Smith, and they have four children. A native Mississippian, he is a graduate of Mississippi College and received bachelor of divinity and master of theology degree from New Orleans Seminary. He was ordained in 1936 by Bethesda Baptist Church in Philadelphia.

Smith has served churches in Florida and Mississippi with his longest pastorate being the 12 years he served at Tate Street Church in Corinth.

## Midwestern trustees defend professor

KANSAS CITY, Mo. (BP)—Faculty matters and routine business consumed much of the semi-annual board of trustees meeting at Midwestern Seminary in October.

Trustees unanimously approved a report from their instructional committee concluding Midwestern professor G. Temp Sparkman "does not teach or advocate universalism, but rather he teaches in accordance with the seminary's statement of faith with reference to this matter."

Sparkman's doctrinal views were considered by trustees after a letter expressing concern was mailed to each trustee in June 1983 by a Kansas City layman, Dennis Sullivan.

The trustees also concluded Sparkman's emphases regarding the desirable age for a public profession of faith and believer's baptism, set forth in a recent book, are not contrary to but in accordance with the seminary's statement of faith "which does not specify and/or limit with respect to the traditional 'age of accountability' as practiced by Southern Baptists."

Sparkman, in his book, suggests the period of adolescence is the more desirable time for confronting young people with the need to make a public commitment to Jesus Christ through believer's baptism.

The trustee instructional committee concluded Sparkman's emphasis "constitutes one of several options" historically practiced by Baptists and, "since it involves a sensitive and controversial area(s), may elicit opposition and/or criticism."

Nevertheless, it calls for "further discussion and study of an area in Southern Baptist life which needs attention." The full board of trustees approved the instructional committee's findings at this point by a vote of 28 affirmative, one negative and one

abstention. (The chairman of the instructional committee is Kermit McGregor, pastor of Morrison Heights Church, Clinton.)

The trustees unanimously approved a third recommendation that trustees and administration "remain sensitive and receptive to any additional concerns which may be expressed," with the understanding that any and all expressed concerns "be acknowledged and handled in accordance with established policy and procedure."

Trustees approved the retirement of two faculty members, V. Lavell Seats, professor of missions, and William H. Morton, professor of biblical archaeology. Following the Dec. 31 retirement from full-time teaching, both men will remain at Midwestern as senior professors.



### Brotherhood elects Mississippian

Three new officers were elected by the Brotherhood Commission during the Commission's semi-annual meeting in Memphis Oct. 20-22. The officers are, left to right, Dennis Daniel, Phoenix, Ariz., recording secretary; Norris Stampley, Jackson, Miss., vice chairman; Don Greene, Hickory, N.C., chairman; and Brotherhood Commission President James H. Smith.



The Oktibbeha group of Acteen Activators are (standing left to right): Holly Griggs, Lisa Hefflin, Vikki Sims, and Sherry McCrory. Seated is Becky DeWett, assistant. NOT PICTURED IS Tempe O'Nan, leader.

## Ethicist says war film accurate, cautions viewers

By Tim Fields

NASHVILLE, Tenn. (BP)—A Southern Baptist specialist on peace with justice says ABC's upcoming highly controversial film, "The Day After," is an accurate portrayal of nuclear holocaust, but cautions Southern Baptists the film is very graphic.

"The Day After" shows us the horror of nuclear reality," Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, said after previewing the movie.

Southern Baptists who choose to see this film, tentatively scheduled for airing from 7 p.m. to 9:15 p.m. (Central Standard Time), Nov. 20, need to realize it is neither a simple horror film nor an exaggeration of reality."

Sisk said the film, which depicts a nuclear attack on Kansas City, Mo., and follows the survival attempts of residents of nearby Lawrence, Kan., seems to be factually conservative and actually takes a low-key approach to

Thursday, November 17, 1983

BAPTIST RECORD PAGE 3

## Cooper thinks clergy, laity should re-examine roles

By Patti Stephenson

HARRISBURG, Pa. (BP)—Owen Cooper, the only living layman who has served as president of the Southern Baptist Convention, charged the denomination's tradition of "reserving God's call for clergy and denominational workers" is untrue to New Testament teaching.

Cooper, a retired Yazoo City, Miss., businessman who led the SBC 1972-73, told participants at the Home Mission Board-sponsored lay renewal conference because of the emphasis on professional clergy, "most Southern Baptists are willing to sit on a pew and do nothing, which is theologically rationalized and accepted."

Claiming "you can't find those lines of distinction in the New Testament," Cooper blamed the dichotomy on tradition and some pastors' reluctance to recognize laity's call to minister alongside them. "Christ didn't give the disciples a certificate to hang on their wall setting them apart as his ministers," Cooper said. "He commissioned every believer to do his work."

Laypersons' commitment should be no less than the clergy's "since Christ paid the same price for their salvation," Cooper said. The laity must also be expected to "relinquish their love of mammon" and adapt a lifestyle in harmony with Christ's teachings just as clergy are expected to do, he added.

The former SBC leader denounced the idea that "laity are amateurs while clergy are experts at serving Christ." Southern Baptists "have a tendency to live up to what's expected of them," he declared. "If our churches don't expect much from the average person in the pew, then we're going to fail at Bold Mission Thrust."

The only hope for achieving BMT goals is to move the masses into the mainstream of ministry, Cooper suggested. "Southern Baptists spend \$7,200 to win one person to Christ," he noted. If just one-fourth of the estimated 48,000 Southern Baptists who work overseas would commit themselves to share the gospel where they are, "we'd have four times as many foreign missionaries at no extra cost."

Cooper criticized Southern Baptists'

practice of "almost idolizing missionaries. Christ said, 'As you go, take the gospel with you,' and he was talking to every Christian, not just those we commission."

Change in attitudes is slow, Cooper acknowledged, and must come through Southern Baptists' seminars. "A lot of Baptists are comfortable with the way things are," Cooper said. "It's going to take a new crop of seminary graduates and a new crop of funerals" before the line between clergy and laity blurs.

(Patti Stephenson writes for the Home Mission Board.)

### Perkins named

JACKSON, Miss. (EP)—John Perkins, of Jackson, has been appointed to the Presidential Task Force on Food Assistance. Perkins is the founder and president emeritus of Voice of Calvary Ministries, a working model for community development and racial reconciliation in Mississippi.

## Tapestry shows Baptist history

(Continued from page 1)

Church): Fellowship; Brotherhood Work; Sunday School; International Work; Camp Kittiwake; Baptist Children's Village; Church Training; William Carey College; the cross (symbol of redemption); Chinese Mission; Gulfshore Baptist Assembly; and Spanish work.

The large central panel, beginning in the upper left corner, takes the viewer to the early days of Mississippi Baptist life when Chloe Holt, a courageous Baptist pioneer woman, rode on horseback to take provisions to Richard Curtis who had been "run out of town" for preaching the gospel.

The scenes continue with the tombstone of Curtis, a lamp (symbolic of Christ, the light of the world); Woodville Baptist Church, the oldest Baptist Church still being used today; Curtis preaching; a log church typical of early structure; the Baptist Record's beginnings; Clear Creek Baptist Church; and Cole's Creek, where the Curtis family settled and established formal Baptist religious worship when they migrated to the Mississippi area from South Carolina.

The right portion of the central panel depicts the present-day aspects of Baptist worship: the family worshipping together; the grapes (symbolic of the fruit of the vine); the ordinance of the Lord's Supper; the ordinance of baptism; the emphasis on stewardship; a present-day church; the teaching emphasis of the church; the open Bible (sole authority for faith and practice); and the Mississippi Baptist Convention building in Jackson.

The center metallic gold emblem significantly shows the cross and the open Bible... the heart of the Baptist doctrine and the programs of Mississippi Baptists as they seek to carry the message of Jesus Christ to all the earth.

## Quinn Pugh to head Baptists of New York

By Daniel J. Nicholas

SYRACUSE, N.Y. (BP)—R. Quinn Pugh, executive director of Metropolitan New York Baptist Association since 1979, has been elected executive director of the Baptist Convention of New York.



Pugh

Pugh, 54, will replace interim director-treasurer, Roy D. Gresham, former executive of the Baptist convention in Maryland on Feb. 1, 1984. Gresham took the position last year after the resignation of Jack P. Lowndes.

The population of the tri-state convention area is 28 million. BCNY churches in New York state, southern Connecticut and northern New Jersey worship each Sunday in 17 languages including Spanish, Mandarin, Arabic, English, and Portuguese.

Pugh came to New York City in 1962 and participated in the formation of both Metropolitan New York Baptist Association and the Baptist Convention of New York. He was pastor of Calvary Baptist Church, Belair, Md., for six years. He has served churches in New Jersey, Georgia, Kentucky, and Louisiana.

## Ghana food shortage remains

ACCRA, Ghana (EP)—Relief agencies continue to focus their attention on this West African nation as hunger due to crop failures begins to take its toll. Conditions are worst in the cities, where people are dependent on stores and markets for food supplies.

"They used to queue up at 5:30 in the morning for bread," reports Sudan Interior Missions Donald Banks. "Now the queues are gone—there's nothing to buy. The fortunate eat once a day; for many there's only one meal every other day."

A bag of corn that sold at Easter for the equivalent of \$160 now costs \$500, Banks stated.

By September, officials reported, the situation had eased slightly, thanks to the arrival of aid, but "even when the harvest is in there won't be enough for everybody. This problem will continue into 1984."

Diplomacy is the art of saying "nice doggie" until you can find a rock." —Wynn Catlin

### CLASSIFIED

RATE: 10¢ per word \$5.00 minimum. Cash with order except on contract advertising. Include name, address, zip, title and phone number. No word count. No hold ads.

Church Pew Cushions: Manufactured in our plant. For free estimate contact — Emmons Brothers, P. O. Box 186, Meridian, Miss. 39301. Since 1899. Phone (601) 693-4451.

PSALMS THREE Gospel Singers will share Christ with your church. 601-371-1161.

PEWS, USED—like new. Solid Oak, clear lacquer pulpit with chairs—delivered, installed. Write Jim McCoy, 1011 Amherst, Clinton, MS 39054.

SKI/BIBLE CONFERENCE to Glorieta January 14-20. Space available for a few interested couples. Call Dianne at (601) 845-2406.

## NOTE BURNING CELEBRATION

### Highland Baptist Church

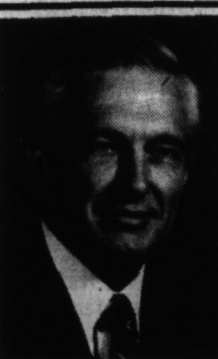
2513 N. 7th Avenue Laurel, Miss.

Sunday, Nov. 20

Starting with 9:15 Sunday School, followed by special music and preaching, concluding with dinner on the ground.

All friends, former members, and staff are cordially invited to attend.

Dr. James G. Merritt, pastor



Tom Larrimore  
1156 Winrose St.  
Jackson, MS 39211  
Phone (601) 956-1891  
or wife at  
(601) 968-3800  
ext. 3813

### HOLY LAND TOUR — 12 Days — Depart Dec. 26th

Jordan • Massada • Petra • Egypt • Holland  
Coordinator • John Adkerson • over 35 years experience  
Co-host • Tom Larrimore • 4th year  
\$1629 from New York • \$1729 from Atlanta.

Special Feature • 4th annual revival in Bethlehem, Israel 1st Bible Baptist Church, Dr. Niam Khoury, pastor  
Special New Year's Eve service in Shepherd's Field. Tom Larrimore, music director  
I know of no other Holy Land tour that offers so much for such a reasonable price — Go with us! Write or call today.

**Winebarger**  
CHURCH FURNITURE  
LYNCHBURG, VIRGINIA  
Call Toll Free  
800-446-0945  
Area Rep.  
RANDY CARTE  
605 LAMAR AVENUE  
HATTIESBURG, MISS.  
39401  
601-264-1249  
Pews  
Palpits  
Chairs  
Cushions  
Renovations  
Light Fixtures  
Pewer Comfort  
Chancel Furniture  
Stained Glass Windows  
Custom Interior Designs

**FINANCING**  
for CHURCHES ONLY  
FUND RAISING COUNSEL  
NEW BUILDINGS  
LAND ACQUISITION  
DEBT REFINANCING  
REMODELING  
Free analysis, no cost commitments.  
Attractive interest rates; reasonable costs and negotiable.  
**SATISFACTION BUILT IN**  
15 years of service to more than 300 churches. References furnished.  
CALL ME TOLL FREE TODAY  
1-800-231-0573  
Not Bullock  
Ask for free information and brochures  
**SECURITY CHURCH FINANCE INC.**  
16 Years of Professional Service  
We are financing more churches than any one else.

**CHURCH FURNITURE**  
At a price  
Any Church Can Afford  
Write or call  
**WAGNER BROS.**  
MFG. CO.  
Tel. (501) 675-2468  
Beeville, Arkansas  
72527

**CHURCH STEEPLES**  
• BAPTISTRIES  
• WALL CROSSES  
• BAPTISTRY WATER HEATERS  
COLONIAL, CONTEMPORARY AND MODERN DESIGNS  
ERECTION WITH COMPANY CRANES AND CREWS AVAILABLE  
WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS  
TOLL FREE  
800-241-3152  
IN GEORGIA CALL  
404-993-9960  
GLASSTECH PLASTICS, INC.  
P.O. BOX 910  
ROSELLE, GA 30077



# The Church's response to a changing world

By James Yates, president  
Mississippi Baptist Convention

God has been good to Mississippi Baptists. Based on statistics available prior to the letters just submitted to the various associations, we now have 75 associations with 1,962 churches and a membership of slightly over 632,000. Since the population of our state is reported to be 2,531,000, it follows that one out of every four people in the state is a member of one of our Southern Baptist churches. Now, if we are inclined to take credit for much of what is good in our state, we must also take the blame for much of what is bad.

Through good times and bad, God has led Mississippi Baptists to make some marvelous accomplishments for his glory. We can be grateful for his mercy and grace, and for leaders who have been men and women of faith and vision.

This is a "grand and awful time," but God has given his church the marvelous resources with which we can meet the demands of these desperate days.

In the face of a rapidly changing world, there are some things which have not changed and, indeed, are changeless.

God does not change. He says, "I am the Lord, I change not" (Malachi 3:6). God is faithful. He can be depended upon. He will do that which He promised to do. Christ does not change. He is the same yesterday, and today, and forever (Hebrews 13:8).

President's Address  
Delivered by James F. Yates  
Mississippi Baptist Convention  
November 14, 1983

God's Word does not change. "Forever, O God, thy Word is fixed in heaven" (Psalm 119:89). God speaks his mind and reveals his nature through the pages of the Bible.

Man does not change. He is essentially the same fallen creature, whether in the stone age or in this age;



James Yates

whether on the moon or on Mars, whether he is killing his fellowman with a stone ax or with an atomic bomb. And redemption is ever needed and ever the same.

But I want to be bold and declare that the Church must change. But how can the church change and still be the instrument which Christ intended it to be when he said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matthew 16:18).

Having been in the church all my life and having felt led to give my life in the service of the church, I am naturally sensitive to criticism of the church, whether that criticism be of the church in general or the local body. I am particularly irritated when some uninvolved member of the church speaks of what "Y'all are doing down at the church" as if wanting to be identified with the church only in matters that suit him or her.

Some modern writers, seeking to get

the church updated, have proposed that it surrender some of its ancient and Bible-based beliefs such as the incarnation, the virgin birth, the atonement, miracles, and so forth.

Now I want to say that the church will never win the respect of a pagan society by accepting its ideas, while covering them with a veneer of Christian language. These are changes we dare not make.

However, let's be honest. We need to take a fresh look at the church and its ministries. We cannot afford to close our eyes and pretend problems do not exist, or stick our heads in the sand and ignore the revolution that is taking place all around us. The church is the body of Christ. It was created to be an extension of Christ's hands and feet, his heart and brain. It was brought into being to serve as a divinely-inspired and qualified agency for the salvation of the lost.

The world will not be brought to salvation by a half-converted church, a half-convicted church, or a "professional" staff of leaders followed by a half-way committed people. A church with nothing to do, nothing to say in an age like this with filth on the newsstands, filth in the entertainment field, with secularism infiltrating the nation's arteries, with deception and fraud at every level of government, cannot be the church Christ said he was building!

The church should be exerting a far greater influence upon modern society and government than it is. Our church rolls are increasing, but the disturbing thing is that along with this increase in church membership there is also an increase in crime, alcoholism, immorality, and divorce. Shouldn't there be power enough in the church to stem and turn back tidal waves of iniquity and evil? If not, then the church needs to change until it has the power to stand up and declare that the tide must turn and then do everything God wants done to make this a reality.

The church needs to put on fighting clothes! It needs to witness in the power of the Spirit in such a mighty way and with such vigor and boldness as to again bring persecution upon itself. The church is not being persecuted generally today because it is not doing anything to incite anger! The church has become too fearful of its standing in the world.

Our fear ought to be that we are losing standing with God. The church has become too soft and comfortable, too complacent and satisfied with itself. It has compromised too much with the world in order to make itself more acceptable. It has been congratulating itself too often and patting too many worldly people on the back. The church is agreeing at times when it ought to be bold in disagreement. It is being agreeable when it ought to be speaking boldly to men about sin and righteousness and judgment to come.

The church is on the fringe area

when it ought to be at the center. It is on the edge when it should be at the heart. It is silent when it should speak. It dallies when it should act. Where then can the church make some changes which will result in its being more effective in the world?

1. The church must change its message. The forerunner of our Lord came preaching in the wilderness, "Repent, for the kingdom of heaven is at hand" (Matthew 3:2). When Jesus began his preaching ministry, his message was the same, "The kingdom of heaven is at hand; repent ye . . ." (Mark 1:15). When he was establishing the church, he sent out the 12 disciples, and at another time 70, to preach repentance, salvation, and the kingdom of God. These were the central themes of the gospel.

Modern man feels no need for repentance because he has lost a sense of sin in his life. Some years ago a newspaper printed six of the answers a roving reporter received to the question, "What do you think is the reason for moral laxity in America today?" The answers included: "The uncertainty of the world situation; the high cost of living; lax home life; the fast pace of modern living; and husband and wife working." These answers may all be true in part, but they don't get to the source of the trouble.

I'd like to give another answer. It is an old-fashioned one, but it is eternally true. There is a moral laxity not only in America, but all over the world, because man has learned to rationalize sin. He calls it by another name. He jokes about it, laughing at stories of drunkenness, sexual immoralities, dishonesty in government. He tolerates gross irregularities and evident lack of character in prominent citizens and public officials. It is high time that we teach our children that there is sin in the world! It is high time that we all call sin by its right name, no matter who may be guilty of it, and abhor it. There has been sin in the world ever since Adam and Eve disobeyed God. Time marches on, but sin keeps step with it. The sin in the heart of man today is essentially no different from what it was several thousand years ago. Call it by a different name if you insist—delinquency, impropriety, indecorum, indiscretion, irregularity, laxity—it is, nonetheless, a violation of the divine law of God. And that is exactly what sin is.

It has been a long time since some of our people have heard an old-fashioned sermon on repentance. You hear a great deal about trying to do better, about getting rid of your fears, about how to stop worrying and start living. But Jesus taught repentance. He said, "Except ye repent, ye shall all likewise perish" (Luke 13:3).

So, according to the New Testament, any church which preaches salvation apart from repentance and faith in Jesus Christ needs to change, or it is

not properly representing Christ or his gospel.

2. Second, the church must again clarify and underscore the New Testament standard of living. Someone has made the statement that the soft sell of the soft gospel has attracted a soft people to soft jobs, but it has not turned the world upside down for Jesus Christ, nor has it made disciples of all nations.

Thousands have stood up before congregations and have confessed Jesus Christ as Lord and Savior but have gone out to live lives that gave no indication of a transformation having taken place. A gospel which does not insist on discipleship, devotion, and a total commitment to Christ is a sham and a pretense. A gospel which does not challenge one's innermost soul to highest endeavor is a fraud. Church membership without a conversion resulting in holy living is a liability to the church, for it falsely represents the gospel of Christ.

3. The church must change its attitude toward money and property. The church is not a social club where members pay insignificant dues in order to remain in good standing. The church is the army of the Lord, arrayed in battle to the death against the world, the flesh and the devil.

Every value we cherish is at stake in this war of righteousness against unrighteousness.

We talk about Bold Mission and the challenge of giving everybody in the world an opportunity to hear the gospel by the year 2000. Ventures like this cannot be financed with pennies and leftovers.

At a time when our churches are more affluent than they have ever been, we are keeping a greater percentage of our money at home for our own use and are giving a smaller percentage to win a world. At a time when there are approximately three billion people in our world without Christ and an estimated billion who go to bed hungry every night, we have shown more interest in building our multimillion dollar monuments to man's pride and ego.

A half-hearted commitment must be replaced by a total yielding of both self and possessions to God. Christians living for self and selfish purposes must change.

4. Finally, thousands of Christians must change in their attitude toward the Bible.

There is no earthly reason why anyone should not tell the truth about the Bible. We don't have to defend the Bible. It was not written by the angels, as Joseph Smith said the Mormon Bible was, signed, sealed and delivered out of heaven. The Bible is a very earthly, human book. It came out of the rich mine of human experience. It was not written wholly about good men, nor even wholly by good men. It was written chiefly about sinful men, men and

women like ourselves, who sometimes had a difficult time hearing what God was trying to say to them. The ancient, inspired, and inspiring Book must be taken down from the shelf, dusted off, and put into daily use. The Bible must become again, as never before in our generation, the Christians' handbook, the church's authoritative guide and textbook. Pastors and people alike must rediscover values and powers which are released only through the hearing and acceptance of truth—God's truth.

I am an optimist. By nature I am not inclined toward pessimism. I believe the church can change. It has changed before and it can change again. Fires of holy revival can be kindled again. Dead bones can be joined to sinews. New power can be found and new victories gained. But it will not come automatically. There must be a new sense of dedication and commitment on our part. New vitality in the church may well depend upon whether or not we are willing to pay the price.

More than a century ago, William Booth observed the injustices of society and looked with compassion on the people. He came home, took his wife by the hand and, kneeling in prayer, promised God that they would dedicate themselves to the people of the streets. The Salvation Army was born.

After years of faithful and fruitful service, General Booth was asked the secret of his life. He answered, "I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunity, but I made up my mind God should have all of William Booth there was."

The secret of changed churches? Changed men and women who are willing to let God have all there is of them. When that happens then we will be on our way to evangelizing America and proclaiming the gospel to the whole world.

## OLD BIBLES REBOUND

A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.

"Internationally known specialists"

NORRIS BOOKBINDING CO.

Box 305-C — Greenwood, Miss. 38930

Pews, pulpits, baptistries, stained glass, carpet, steeples, chairs, tables, lighting, folding doors

## Van Winkle Church Furnishings

Bill Van Winkle  
Box 501, Fulton, MS 38843  
Phone (601) 862-9521 (collect)

We upholster existing pews. Check our prices before you buy.

DESIGN • CONSTRUCTION MANAGEMENT  
for  
New Church Buildings—Additions  
Worship/Educational/Multi-Purpose  
19 years experience

## SS presents passages for "Month of Bible"

The "Month of the Bible" emphasis in November promoted by the Mississippi Baptist Convention Board's Sunday School Department, includes participation in Read the Bible Through passages.

Passages for the last half of the month are:

Nov. 17: RBT Passages: Ezekiel 34-35; 1 Peter 1:13-25. Devotional Reading Passage: Ezekiel 34:11-16.  
Nov. 18: RBT Passages: Ezekiel 36-37; 1 Peter 2:1-8; Devotional Reading Passage: Ezekiel 36:24-31.  
Nov. 19: RBT Passages: Ezekiel 38-39; 1 Peter 2:9-17. Devotional Reading Passage: Ezekiel 39:25-29.  
Nov. 20: RBT Passages: Ezekiel 40; 1 Peter 2:18-25. Devotional Reading Passage: Ezekiel 40:1-5.  
Nov. 21: RBT Passages: Ezekiel 41-42; 1 Peter 3:1-6; Devotional Reading Passage: 1 Peter 3:1-6.  
Nov. 22: RBT Passages: Ezekiel 43-44; 1 Peter 3:7-12; Devotional Reading Passage: Ezekiel 44:23-31.  
Nov. 23: RBT Passages: Ezekiel 45-46; 1 Peter 3:13-22; Devotional Reading Passage: Ezekiel 45:7-12.  
Nov. 24: RBT Passages: Ezekiel

47-48; 1 Peter 4:1-11; Devotional Reading Passage: Ezekiel 47:1-10.  
Nov. 25: RBT Passages: Daniel 1-2; 1 Peter 4:12-19; Devotional Reading Passage: Daniel 1:8-17.  
Nov. 26: RBT Passages: Daniel 3-4; 1 Peter 5:1-5; Devotional Reading Passage: Daniel 3:26-30.  
Nov. 27: RBT Passages: Daniel 5-6; 1 Peter 5:6-14; Devotional Reading Passage: Daniel 6:1-10.  
Nov. 28: RBT Passages: Daniel 7-8; 2 Peter 1; Devotional Reading Passage: 2 Peter 1:1-9.  
Nov. 29: RBT Passages: Daniel 9-10; 2 Peter 2; Devotional Reading Passage: Daniel 9:3-10.  
Nov. 30: RBT Passages: Daniel 11-12; 2 Peter 3; Devotional Reading Passage: 2 Peter 3:1-9.

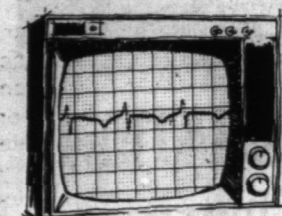
## Norway elects

STABEKK, Norway—The Baptist Union of Norway elected the first fulltime foreign missions secretary in its history during this year's annual assembly.

The Union named Per L. Rise, 60, pastor at Algard for the past 10 years, to the newly-created post.

## Mississippi Baptist Activities

Nov. 20-23 Foreign Mission Study, 1983 (WMU Emphasis)  
Nov. 21 "M" Night; in each association (CT Emphasis)



## Intensive care

Dedicated to strengthening families  
Directed by a team of family life specialists

## Communication problems

I find it hard to keep quiet about something that bothers me. It seems my husband can't understand what I am saying. He listens and hears me out and then counters with what I consider changing the subject. He says he is giving another opinion. I am not satisfied and keep repeating myself and he withdraws into silence. This further irritates me to rehashing the events again. He says I don't respect his opinion and his right to speak for himself. I feel he is rejecting me, and he feels I am putting him down. Is there any way out of this? Trapped.

Dear Trapped: Listening is an art. Maybe you don't listen to him, or are you trying to make him conform to your image? While we are created in the image of God, most Christians do not immediately become Christ-like. Perhaps you are imposing the burden of deity upon yourself and the burden of your ideas of perfection on him.

Why not try this? Have an understanding that if either of you acts or speaks inappropriately in the opinion of the other, permission is given to call the attention to this. The complainant states his case in not more than five minutes. The respondent takes not more than five minutes. Each is al-

lowed five minutes for rebuttal or clarification. Then if resolution or agreement has not been reached, put it on hold for a time, agreeing on when it will be discussed again. When one sincerely expresses an opinion, it should be respected by the other, even though you may still disagree.

There are at least three types of silence. Negative silence, when one withdraws and does not respond to the other, suggests rejection. Positive silence may be in active listening to hear the person out. Best of all, it may be the silence of forgiveness. To quote Wayne Oates, "There is a need for silence that comes from having laid a problem to rest. The spouse who keeps 'harping' on an old issue, 'throwing it up' again and again, needs to learn the silence that comes from real forgiveness."

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor

## HMB, WMU to sponsor teleconference

Feb. 4, 1984, will mark a "first" in Southern Baptist life. Woman's Missionary Union, SBC, and the Home Mission Board will co-sponsor a teleconference related to home missions.

Beginning at noon Central Standard Time participants in ten test cities will be linked through Hi Net, the Holiday Inn teleconference network, to launch the Week of Prayer for Home Missions and promotion of the Annie Armstrong Easter Offering.

Carolyn Weatherford, executive director of WMU, SBC, and William G. Tanner, president of the Home Mission Board will discuss the purpose of the Week of Prayer for Home Missions, as well as where and how the Annie Armstrong Easter Offering monies are spent.

The ten locations are Birmingham; Phoenix; Atlanta; Lexington, Ky.; Detroit; Kansas City, Mo.; Greensboro, N.C.; Memphis; Dallas; and Richmond.

## Orr named

(Continued from page 1)

have grown up in Mississippi. He served in the United States Air Force during World War II. He held the rank of sergeant major. Following the war he was a cost accountant with a wallpaper firm in Chicago, Ill., until he moved to Mississippi in 1946. He spent the next 11 years as comptroller for Mississippi Products, Inc., of Jackson.

At the time of his retirement from the Farmers Home Administration Orr was assistant administrator for rural housing. He worked under the agency's administrator and had responsibility for the Rural Housing Program of the Farmers Home Administration. This is the program that, under his management, expanded the annual program levels from \$794 million in 1969 to \$4.5 billion in 1981.

In 1970 Orr received one of only 15 Presidential Management Improvement Awards that were made throughout the federal government. He was the first employee of the Farmers Home Administration to receive the award.

## The King James Version, simply speaking.



You prefer the beauty and authenticity of the King James Version. But many KJV study Bibles are difficult to decipher.

Consider *The Pilgrim Study Bible*. Unlike more complicated editions, it clarifies passages and phrases in very simple language—page-by-page as you read along.

Notes at the bottom of each page are written in a lay person's words—to give you fresh, often surprising new insights into Scripture.

There's more, of course. Summaries of Old and New Testaments. Book and chapter introductions. And a unique star reference system—the simplest offered in any study Bible today.

As you delve further, *The Pilgrim Study Bible* keeps on giving. With a comprehensive concordance. 4,000-entry index. Special articles on the Scriptures. Historical data. Maps. And more. *The Pilgrim Study Bible*. No other edition gives you so much, so simply. Now at bookstores in cloth and leather editions, from \$19.95.

## The Pilgrim Study Bible

edited by E. Schuyler English  
OXFORD UNIVERSITY PRESS  
Order from your Baptist Book Store.



# Pollard inaugurated as Golden Gate head

By Mark Smith

MILL VALLEY, Calif. (BP)—Franklin D. Pollard has been inaugurated fifth president of Golden Gate Baptist Theological Seminary.

The 49-year-old Pollard was installed by Carlos McLeod, chairman of the seminary board of trustees, at the ceremony on the Strawberry Point campus.

In his address to the more than 600 persons attending, Pollard expressed appreciation to the pioneers who built the heritage upon which the seminary rests, and said he not only desires to continue their vision to reach the West for Christ, but to expand their commitment to make Golden Gate a base for worldwide evangelism.

The former pastor of First Church, Jackson, Miss., said Golden Gate will remain obedient to the vision Paul had to evangelize and he listed four foundations to insure it.

"We believe the people of the world must know Jesus Christ," he said. "We also believe the Bible to be the inspired word of God—all of it, not selected spots. We believe God intends to reach

the world and disciple people in dynamic and growing churches. We believe God calls people to his ministry, and that our ministry is one of training them for very specific and particular tasks in his kingdom."

(Smith writes for Golden Gate Seminary.)

## Carrollton to mark 150th

Carrollton Church at Carrollton will commemorate its 150th anniversary on Nov. 20.

Founded near the Carroll county community of Coila in 1833 as Bethel, the church was moved to Carrollton in 1836 and the name changed to Carrollton Church. During this special service, the church will take a retrospective glance at highlights of years past and share in a time of fellowship and praise.

Through the years, the physical plant of the church has been greatly improved, and the membership has shown considerable growth. The music program has expanded, and mission involvement, a goal of the church since its inception, has become a priority for all.

Bible study is available for all ages at the 9:45 Sunday School hour. The worship service will begin at 11 a.m., to be followed by a covered dish dinner at the church.

George Smith is pastor.

## Pinelake Church will offer missions fair

Pinelake Church, 100 Spillway Road, Brandon, is sponsoring a "Missions Fair" Dec. 4 from 5:30 til 7 p.m. in its gym, with booths representing foreign, home, state, association, and volunteer missions.

The booths will be manned in many instances by people who actually carry out the different ministries. Exhibits will include Seaman's Ministry on Gulf Coast, interfaith ministries, disaster relief van, Baptist Student Union, missionary from South Africa, clown ministry, campers on mission, puppet ministry, carpentry ministry of Society Hill Church, chaplaincy, and Mississippi's partnership with Rio de la Plata in South America.



ACTIONEERS OF FIRST CHURCH, HAZLEHURST, recently entertained the 49+ Club from First Church, Brandon. During the program they recognized the three living former pastors of First, Hazlehurst—George Meadows, Carey Cox, and Rowe C. Holcomb (pastor emeritus). The Actioneers' president, Mrs. Blinky Anding, introduced the guests, who were present on a reciprocal visit. Holcomb led in a Bible study and the Actioneers presented a musical, "Saints Alive," under direction of Don Brown, minister of music, accompanied on the piano by Mrs. Jewel Roebuck. A potluck lunch was served. Robert Hanvey, present pastor, noted that he and the other three living pastors have enjoyed a total of almost 150 years in the ministry, 40 of those years at First, Hazlehurst. Left to right are Holcomb, Meadows, Hanvey, Cox.



NAVILLA CHURCH near McComb held an Acteens recognition service recently. Queens are Christy Brown, Becky Chunn, Tracy Nimon, Vicky Nimon, Julie Smith, Robin Wicker, Joann Bellows, Joanna Brister. Queens-with-a-Scepter are Paula Brown, Christi Boyd, Dee Dean, Shari Fortenberry. Acteen leaders are Rachel Bibby, Linda Peoples, Becky Brooks.



HEBRON CHURCH, MONTGOMERY COUNTY, recently presented plaques of appreciation to all its former pastors who are still living, and to the current pastor. This was done on homecoming day, which also marked the beginning of a week of revival services. All these men were present for the presentation. They are, left to right, Curtis Armstrong (pastor at Hebron, 1954-80); Billy Dunahog (1980); Wayne VanHorn (1981-present); Norris Corley (1951-53); W. M. Hull, Jr. (1936-46). Hebron is ten miles east of Vaiden.



COLLEGE HILL CHURCH, Calhoun Association, dedicated a new building Sept. 25. In attendance and receiving recognition were men of the Calhoun Association who aided in the construction. Also in attendance were many former members. The dedication message was brought by Warren Earl Ferguson, who was ordained by College Hill Church in 1933. The building will provide 1,200 square feet of additional space for fellowships and Sunday School. The pastor, Sam Morgan, is a student at Blue Mountain College.



EAST MORTON CHURCH, MORTON, has paid off its church note and burned it the first Sunday in October to signify freedom from debt. Also that Sunday the church set High Attendance Day; a record of 139 was set. East Morton was a mission of First Church, Morton. It was founded in October, 1957. The church property is valued at \$175,000. Deacons participated in the note burning. Left to right, back row, they are Bill Lack, Marshall Lum, Curtis Warren; middle, Preston Thompson, Clyde Tatum, Billy Meeks; front row, Percy Parkes, chairman, Jesse Parker, Reggie Tatum, Murrell Walters, Albert Harvey, Larry Duncan.



TEMPLE CHURCH, BIG POINT, recognized its GAs recently in a service on "World of Missions." Girls who had completed Mission Adventures are front row, 1 to 7, Julie Riley and Gina Holmes; second row, Charity Mason, Karen Ray, Becky Freeman; third row, Kim Rowell, Christie Freeman, Tracy Boler, and Angie Goldman. Others who had earned badges, but are not in the picture, are Barbara Tisdale, Tracy Cooper, and Missy Buchanan. GA director is Mrs. Ruth Ely. GA leaders are Mrs. Marilyn Rowell and Mrs. Linda Goldman. Randy VonKanel is pastor.

Thursday, November 17, 1983

BAPTIST RECORD PAGE 5



A SHOW AND TELL WORKSHOP will be held Dec. 3, from 9 until 12 a.m., at the Hattiesburg YWCA. It will be conducted by Molly Fairchild, ventriloquist, and Al Fairchild, magician, members of the Fairchild evangelism team from Moselle. The workshop will include instructions in ventriloquism, magic illusions, clowning, balloon, chalk talking, paper tearing, and object lessons. It will teach how to show a story, rather than just tell a story—give teaching techniques that "will keep their attention till the bell rings, then linger in their memories a lifetime." The workshop is free. Said Mrs. Fairchild, "It is an extension of our ministry in sharing Christ with those who in turn will share Christ with others."



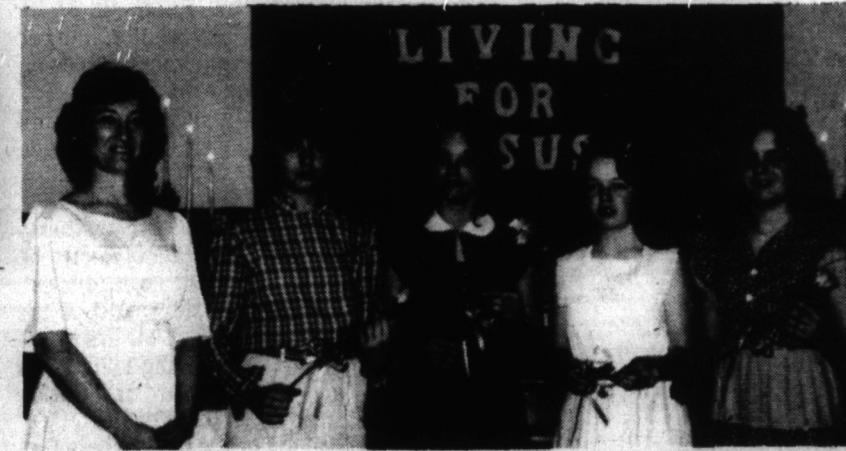
THE WOMAN'S MISSIONARY UNION OF FIRST CHURCH, WINONA, has received the Distinguished Award, highest achievement award given to such a local church organization, which is attained by meeting certain goals set forth in the WMU Yearbook. Jerry Mixon, pastor, left, presented the award to Julia Halfacre, WMU director and Mission Friends leader; Beth Powell, Baptist Women president; Vicki Mixon, Acteens leader; and Bea Halfacre, Girls in Action.



GROUND BREAKING CEREMONIES were held Oct. 16 at COLLINS CHURCH for a new \$240,000 addition. The facility will consist of a fellowship hall, kitchen, and several classrooms for Sunday School. It will also serve as education center. Architect is W. W. Easley II of Jackson; and the construction contract was awarded to L. E. Norman, Jr., Inc. of Hattiesburg. Pictured are members of the building committee. They are, left to right, Joe Ratcliff, pastor, Lillian Thomas, Lynn Mayfield, Arlis Pridgen, W. B. Todd Jr., chairman, W. C. Whittington, and Diane Speed. One member of the committee, John Fulton, was not present for the picture. Also pictured are members of Collins Church who attended the ceremony.



THESE STUDENTS from Northeast Mississippi Junior College have nearly completed bicycling 100 miles each. In the process of the trip, which led them down the Natchez Trace from Dennis to Jackson, the students (and their Baptist Student Union Director, Joe Cobb, at far right, paired on seven bicycles and raised nearly \$3,500 for student missions. Though they did the trip for "fellowship and the challenge," said Eva Moody, student missions chairman, they challenged fellow students and family members to pledge money for each mile traveled. The photo was taken at the crafts center just north of Jackson.



FOUR ACTEENS AT ADATON CHURCH near Starkville were crowned Queens during a recognition service using the theme, "Living for Jesus." Guest speaker was Diane P. Smith, state Acteens consultant. The four queens are Lori Barksdale, Chan Monroe, Dana Ming, and Jennifer Mincy. Their leader is Mrs. Tempe O'Nan.

A GA and Acteen recognition service was held Sept. 18 at Cumberland Church, Maben. The following GAs received Mission Adventure badges: Kris Cummings, Stephanie Crawley, Denise Johnson, Christy Pepper, Johnnie Sue Cooper, Melonie Cooper, Dana McGee, and Jeanene Farley.

Four Acteens who received crowns for their achievements are Amy Cummings, Carol Cummings, Chelle Farley, and Amy Woodruff.

A reception sponsored by the WMU was held following the service. These two mission organizations were begun in November, 1982. The Acteens organization received recognition from the state WMU for being a

standard organization by the achievement guide. Mrs. Donna Brown and Mrs. Willie Ree Williamson are the Acteen leaders. Mrs. Anne Earnest, Joy Earnest and Mrs. Jimmie Cooper are GA leaders. Dwight Brown is pastor.

## Pastor's daughter dies in wreck

Linda Lloyd, 22, of Starkville, a senior at Samford University, a Baptist-related institution in Birmingham, Ala., was killed instantly about 4 p.m. Sunday in a three-car accident near Gordo, Ala. No one else was injured, according to reports.

Linda was the youngest daughter of R. Raymond Lloyd, pastor of First Church, Starkville, and his wife, Greta. She was alone in her car.

The Lloyds have a son, Richard, who is a graduate student at Southern Seminary, and another daughter, Vickie, who lives in Little Rock, Ark.

The funeral was held at 1 p.m., Tuesday, Nov. 15, at First Baptist Church, Starkville. Burial was in Starkville.

The family requested that any memorial gifts be presented to the Nursery Fund of First Baptist Church, Starkville.

Sour godliness is the devil's religion.—John Wesley.

The man who does not habitually worship is but a pair of spectacles behind which there is no eye.—Thomas Carlyle.

## Staff Changes

Bob Waldrop, minister of music at Fairview, Columbus, has resigned to accept the position as associate pastor for Thomasville Church, Thomasville, Ala. He will have responsibilities in music and youth.

New Hope (Oktibbeha) has called Arnold Chavers as pastor. He moved from Louisville, Ky., where he has been a student at Southern Seminary.

David Hutto recently assumed the position as minister of youth and activities at Highland Church, Meridian. He is a graduate of New Orleans Seminary and goes to Highland from Calvary Church, in New Orleans.

Marvin C. Taylor, pastor of the First Baptist Church, Hayneville, Ga., will go as pastor of New Zion Church, Monticello, Miss., Nov. 28. There were 87 additions to the church at Hayneville during his pastorate (since 1978).

Taylor is a graduate of Baptist Bible Institute, Graceville, Fla., and he attended William Carey College. He is a retired navy chief from Albertville, Ala.

John H. West accepted the pastorate of Zion Rest Church, Wayne County, in June, 1983. Since that time, there have been 13 additions by letter and 13 on profession of faith.

Previously, the average attendance had been from 8 to 25. Now the congregation is considering building a new sanctuary.

Wellman Church (Lincoln) has called Steve Smith as pastor.

Pleasant Grove Church (Lincoln) has called James Sanders as pastor.

Union Church (Lincoln) has called Randy Walker as pastor.

Big Springs (Lincoln) pastor, Frank Lewis, has resigned for health reasons.

Jimmy McNair resigned at Sardis (Copiah) in order to accept the pastorate of First Church, State Line.

Glade Church of Laurel has called Charles E. Davis Jr. as pastor.

Clayton Hart, pastor of Little Bahala Church, has resigned. He resides in Lincoln County and is available for supply or interim pastorate.

Hebron (Clay) has called G. Frank Thompson as associate pastor with responsibilities in music and evangelism. R. C. Bryan is the pastor.

Tommy Lister is the new part-time minister of youth for First, Crystal Springs. He concluded a similar ministry with Enon Church, Jayess, and began in Crystal Springs on Nov. 15. He is from Belzoni. He is a senior at Mississippi College. He and his wife, Lynn, live in Clinton.

Gene Winkler has accepted the staff position as minister of music and education at First Church, Holly Springs. The Winkler family moved into the church field in October and includes Gwendy, Gina, Lindy, Ginny, and Corey. Prior to moving to Holly Springs, Winkler served as minister of music and education at First Church, Moss Bluff, La.

Carl Hayes is the new pastor of First Church, Fairhaven, at Olive Branch. He and his wife, Jeanell, and three sons moved there from Monticello, Ark. He formerly served pastorates in Mississippi and is a graduate of Mississippi State University and New Orleans Seminary.

J. D. Lundy began his pastorate of Pineview Church, Jackson County, on Nov. 1. He is a native of Neshoba County. He is a graduate of East Central Junior College and William Carey College and has studied at New Orleans, Southwestern, and Southern seminaries. Since 1979 he has lived in Pascagoula and served part time as director of ministries for Jackson County Association. There he has been involved with Indian missions, and for the past two years has also been minister of education for Ingalls Avenue Church. Previously he had served as pastor and as associational missions director. He and his wife, Cara Lee, started a social ministries program in two associations.





THE MSU-BSU ALUMNI FELLOWSHIP met on Homecoming Day, Oct. 15. SUE and SAMMY SIMPSON of Tupelo were each awarded the Outstanding Alumnus Award for 1983. Sammy and Sue have served as agriculture missionaries with the Foreign Mission Board in Ecuador. Sammy has also served with Agriculture Missions Foundation and presently is director of Global Outreach. Sue is the immediate past president of the MSU-BSU Alumni Fellowship. Sue has served as the Director of Missions at Harrisburg Church, Tupelo, and presently is teaching Spanish in the Tupelo High School. Both are graduates of Mississippi College and both have advanced degrees from Mississippi State University.

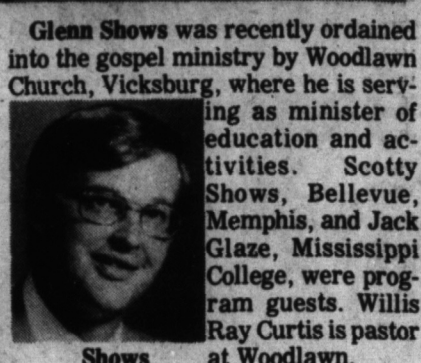


GRACE MEMORIAL CHURCH, GULFPORT, observed Helen Rainer Appreciation Day on Oct. 16. Mrs. Rainer has been secretary of that church for 17 years. She was surprised by the recorded voices of her former pastors and "bosses," congratulating her. Mrs. Rainer was presented a silk corsage and 17 long stemmed red roses. Her whole family was taken out to dinner for the occasion, and she received many gifts from members of the church.

Charles "Doug" Taylor, member of First Church, Olive Branch, and Northwest associational RA director, received the Layman of the Year award at the annual associational meeting this year.

Dorothy Griggs, daughter of Mr. and Mrs. John P. Griggs, missionaries to Zimbabwe, married Joey Serlo in Jackson, Miss., on Oct. 15. Her parents are in the States and may be addressed at P.O. Box 711, Morristown, Tenn. 37814.

Mr. and Mrs. M. Dennis Herman, missionaries to Ecuador, have returned to the field (address: Casilla 4724, Quito, Ecuador). He is a native of Lenoir, N.C., and she is the former Betsy Newton of Henderson, N.C. They were appointed by the Foreign Mission Board in 1978.



Shows

Glenn Shows was recently ordained into the gospel ministry by Woodlawn Church, Vicksburg, where he is serving as minister of education and activities. Scotty Shows, Bellevue, Memphis, and Jack Glaze, Mississippi College, were program guests. Willis Ray Curtis is pastor at Woodlawn.

## Homecomings

Pleasant Hill, Quitman: Nov. 20; homecoming; Victory Day, to celebrate paying off of church building debt; Sunday School at 10 a.m.; note burning ceremony during the 11 a.m. service; dinner on the grounds; hymn sing at 1:30 p.m.; Jerry Bishop, pastor.

Bethlehem, Pinola: homecoming and dedication services; Nov. 20; Sunday School at 10 a.m.; morning worship at 11; lunch in fellowship hall; Jerome McLendon, pastor.

First Church, Fairhaven, Olive Branch: Nov. 20; homecoming; church's 21st birthday; covered dish dinner at noon; Sunday School at 9:30 a.m.; morning worship at 11; dinner on the grounds; afternoon fellowship beginning at 1:30, with special music by the music director, Clint Nichols, organist, Dorothy Loftin, and pianist, Ann Newton; Gospel Changers, singing group, to be featured; "love words" to be brought from former pastors; Carl Hayes, pastor.

## Gillsburg plans family conference

Gillsburg Church, Mississippi Association, will hold a family enrichment conference on Nov. 18, 19, 20. Macklyn Hubbell, associate professor in the pastoral division at New Orleans Seminary, will lead the weekend conference. The pastor of the church is Joseph L. Small.



Sonshine Ink has traveled to four states to present "The Rapture."

## Satartia youths present "The Rapture"

First Church, Satartia, a church with 97 resident members in a town of 50 people, has developed a dramatic program, called "The Rapture," which its drama/music group, Sonshine Ink, has performed at least 57 times in four states.

Jim Bazemore, the bi-vocational pastor of the church, said, "Following the leadership of God, we put the dream of a fellow pastor into the form of a play, based on 1 Thessalonians 4:15-18. After we performed the play for the first time, a visitor asked us to his church. This led to other opportunities. During this time, there have been over 900 decisions. Some invitations have lasted for as long as two hours, and some performances have moved nearly every person in the building."

The farthest place they have gone is Texas—where they performed seven times in five days.

Though this was begun about four years ago as a part of the church's youth ministry, Bazemore said that it is not a children's program, but is designed for all ages. "We have seen people from 5 to almost 80 come to the saving knowledge of Jesus Christ."

The play has two acts. The first is a Sunday night in a church, the last few minutes of the sermon. The second is the next morning. It begins as any normal household might, with the phone ringing. The members of the scene enter, building on the idea of a party to be held that night. As the scene progresses, they come to the realization that the rapture of the church has occurred and they have been left behind to face the years of tribulation.

Usually Sonshine Ink gives the production in Sunday evening worship services. They begin with a short music program and follow with the drama, or a total of about 90 minutes.

"We need three rooms, beforehand," said Bazemore. "Two need to be near the auditorium for boys' and girls' dressing rooms. The other is a place for 25 people to spend the hour before the program in quiet prayer. We believe we must be in tune with each other, as well as dedicated to God before we can properly perform for God."

"We ask the church to provide a small supper, 90 minutes before we perform. This may consist of sandwiches or the like. We do not require any money, but will accept love

offering to help us continue the ministry. Finally, we ask that a church pray for us, well ahead of the night we perform for them."

He added, "Because we do not want to ever leave a church with doubt or fear in the mind of anyone, we have spent many hours in training counselors to help if the need arises."

For performances, Sonshine Ink may be contacted through Jim Bazemore, Box 55, Satartia, Miss. 39162. His home phone is 601-746-7098 and his work phone is 601-746-1244.

## Devotional When Jesus gave thanks (II)

By Clark Hensley, Jackson

Last week we started a brief resume of the gospel recording of Jesus giving thanks. We discussed two kinds of experiences: when he gave thanks for material blessings even when they seemed insufficient, and when he thanked God for hearing and answering his prayers.

Now, from Luke 10:21, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, it seemed good in thy sight" (KJV). Jesus was thanking God that spiritual perception is not on the basis of intellectual achievement.

The gospel is the gospel for all the world. It addresses itself to all. The gospel is received by faith. It is a spiritual and not an intellectual process. The one condition is to be willing to accept with gratitude God's gracious gift. Let us give thanks that spiritual discernment is a gift and can be granted to those of other cultures, classes, races, and different educational levels.

Clifford Bruffey, a New Orleans Seminary student, was our first Baptist employed worker among the deaf here in Jackson. As I was his supervisor, he reported this incident to me. A student, while home for the weekend, drowned in a farm pond. Bruffey conducted Brown's funeral. On the campus resided a man both blind and deaf who had been kept on at the school because of his condition. Using sign language on the hands of his blind friend, Bruffey had sought to tell him the good news of Christ. He was not sure whether the man understood. However, Bruffey joyfully reported that a few days following Brown's death, he saw his blind-deaf friend on the campus, talking with himself. He moved closer to understand the signs being made, and saw that he was saying, "Brown has gone to be with Jesus. Brown has gone to be with Jesus."

Even one without the senses of sight or sound can perceive the eternal spiritual truths. Let us give thanks!

## Life and Work

## Injustice

By Larry W. Fields, Harrisburg, Tupelo  
2 Samuel 3:24-27, 31-32, 35-37

Injustice is described as an unjust act or deed. Unfortunately, we must all face injustice from time to time. We are aware that people are discriminated against because of age, race, sex, and income status. This takes place despite our constitutional ideals, modern knowledge, and advanced technology. Justice for all men still eludes us.

How does a Christian respond to injustice and how do we relate to those who suffer injustice? We have a good example in David. He had to deal with the unjust and inexcusable murder of Abner by his general, Joab. We learn valuable lessons from this experience that can be applied in our lives when confronting injustice.

Following Saul's death, David was proclaimed king. Not all of the tribes were ready to accept him, especially those in the north. Saul's general, Abner, sought to keep the dynasty alive by placing one of Saul's sons, Ishbosheth, on the throne. Thus a long struggle evolved between the house of David in the south and the house of Saul in the north. Their armies were led by two capable generals, Joab and Abner. During the Civil War, Joab's brother, Asahel, was killed by Abner.

Even though a cessation of hostilities and a peace agreement eventually came, the blood feud remained between these two rivals. Later Abner approached David about a reconciliation which would bring all of Israel under David's rule (2 Samuel 3:12). Abner had been the strength behind Ishbosheth's claim. His defection to David would assure unity of all the tribes. Delighted by this development, David arranged for the treaty to be sealed.

(1) Joab's vengeance leads to injustice (2 Samuel 3:24-27)

When Joab returned from a successful military campaign and learned that the king had accepted Abner and made a treaty with him, he was enraged and vigorously protested the agreement between Abner and David. His influence with David is evident when his emotional outburst and protest toward the king remained unpunished. Joab claimed Abner was devious and was only spying and seeking information. David was not convinced. He believed Abner was sincere.

The truth of the matter was that Joab wanted to eliminate Abner in revenge for his brother's death. He was also apprehensive that if the treaty

was successful, Abner's military skill and experience could be a threat to his position as chief general under David.

Since David would not act, Joab took matters into his own hands. He was able to lure Abner back to the city because David had assured him safe conduct. Joab proceeded to stab him to death, which was an assassination. It was murder for vengeance. There was no justification for it. It temporarily destroyed David's effort to unify Israel.

(2) David is sorrowful and disassociates himself from Joab's act (2 Samuel 3:31-32)

David's revulsion at Joab's foul deed is very evident. He quickly disassociated himself from the plot and personally led the mourning at Abner's funeral. David's anger toward Joab was evident when he pronounced a curse on Joab and his family and forced the guilty general to march behind him in the funeral procession and required him to wear sack cloth and ashes. Obviously, Joab was not sincere in his mourning, but this public display forced on him by the king was publicly humiliating.

David's rejection of Joab's despicable act convinced the people of Israel that Abner's murder was personally motivated rather than politically motivated. The people appreciated David's actions and became convinced that he was innocent.

(3) David finds favor with the people (2 Samuel 3:35-37)

Following Abner's funeral, David's followers encouraged him to eat. He had been so involved in the aftermath of Abner's death that he had neglected meals. He refused to eat until sunset because of his sincere sorrow over the tragedy. This additional act of grief was perceived by the people as genuine and further convinced them that David was in no way involved in the assassination. Abner's followers from the north came to respect the king and appreciated his actions following the tragic death of their leader.

Soon representatives from the 11 tribes of the north requested that he become king over all of Israel (2 Samuel 5:1-3). His actions in opposition to the brutal killing of Abner and his behavior during the period of mourning solidified his support and brought unity to the nation.

Injustice takes many forms today. Christians should oppose those who perpetrate injustice and aid the victims of injustice.

## Bible Book

## Guidelines for living

By Harry L. Lucenay, Temple, Hattiesburg  
Colossians 3:1-18

Some people defend the truth at the drop of a hat, but their personal lives deny the doctrines they profess to love. The final two chapters of Colossians present the practical application of the doctrine Paul has declared and defended in the first two chapters. This study will major on his ethical instructions found in chapter three.

Appeal to aim high (3:1, 3-4). Paul begins by encouraging the Colossians to focus life's aim on Christ. The Christian has identified with Christ's death, burial, and resurrection in his baptism. He now has a new realm of existence. He does not do things that are right in order to establish a relationship with God because his new life is a result of that very relationship. From the supreme position of privilege and authority Christ intercedes for the Christian and supplies his every need.

The pagans spoke of death as hiding in the earth, but the Christian is securely hidden in Christ. Augustine said, "God looked through Christ's blood and couldn't see the sin." Verse three suggests the idea of a double lock securing the Christian in Christ and guaranteeing that no hellish burglar could break the combination.

The Christian life must be aimed at Christ. This life is on Christ—the foundation. It is in Christ—the security. It is through Christ—the enablement. It is to Christ—the destination. It is by Christ—the Savior. It is Christ—the Christian possesses him and he possesses the Christian.

The Christ-filled life, then, is life filled with Christ: its aim, its mind, its hope so taken up with Christ that all "things . . . on earth" shrivel to dwarfed significance. Like Christ, the Christian has died, yet is now vigorously, buoyantly alive. Christ fans and fosters the very essence of the Christian life.

Activities to avoid (3:5-11). The Christ-filled life cannot at the same time be filled with Christless things. The new self, willing new things, enshrining a new nature, accepting new resources, and living in a new world (in Christ), must now build the new character appropriate to this change. The list of sins to be put to death covers the prevailing Gentile evils: sensuality and covetousness. Paul condemns illicit sex, habitual immorality, dirty-mindedness, uncontrolled desire, desire for the wrong things, and a greedy disregard for the rights of others. There exists both a present and a future consequence of sin. Sin degrades human life and makes exist-

tence unbearable. The Christian can praise God because Christ has delivered him from the power of sin in the present life and the presence of sin in the future life.

Verses 7-9 list more sins common in pre-Christian existence. The conduct to be discarded is characterized by a settled revenge seeking anger, sudden passionate blasts of temper, hateful feelings, filthy speech, loud verbal abuse, and lying. Maclaren writes, "What floods of idle words, foul words, words that wound . . . deluge the world." This type of behavior brings echoes of Adam to the mind. It must be laid aside.

The new man (Christian) must also destroy antisocial feelings. Verse 11 speaks to the issue of racial antipathy, religious antagonism, cultural division, and social scale. In Christ, man-made barriers are broken down. The ruling principle is whether or not one has Christ. He is the acme of importance and the interpenetrating presence in which the highest type of unity is achieved. He occupies the whole sphere of human life and permeates all its developments. He is dominant and the new man must seek to live up to this new humanity, putting off Christless activities and putting on Christ-like actions.

Actions to amplify (3:12-17). When a man puts on the character of Christ, he develops a tender heart, sweet disposition, a delicate consideration of the rights and feelings of others, self-restraint, and a forgiving spirit. The Lord's generosity toward the Christian becomes the model for life.

The final article of the Christian attire is love. Bryan Gilbert developed a beautiful acrostic to give practical definition to this Greek word for love—agape. A-void speaking critically or harshly about fellow believers. G-o and visit a needy person each week. A-tempt to get to know someone else in the church or community each month. P-ay for another Christian each day. E-ncourage another Christian each day. This kind of lifestyle would enhance inward peace and community peace, as well as allow the word of God daily expression in life.

Finally, verse 17 embraces all possible avenues of Christian behavior and all conceivable situations demanding Christian reaction. It places them under a single principle. Men are to consecrate their whole lives to God. Christ is the goal of their living, as well as the medium of their thanksgiving.

## Uniform

## God's called-out people

By Clarence H. Cutrell, Jackson  
Col. 3:1-7; 4:5-6; 1 Pet. 2:9-17

To be God's called-out people requires a willingness to be different from those who know not the Lord. We are told to "come out from among them and be ye separate" (2 Cor. 6:17). This does not mean that we are to remove ourselves from society to become hermits or recluses. But it does mean positively that our lives are to be manifestly different while remaining an active part of society. Our purposes in life, our priorities, our vocabularies, our lifestyles, our sources of entertainment, our attitudes, should bring glory to God and enable us to be better witnesses for our Christ. Here are some of the things to which we refer.

1. Living the resurrected life (Col. 3:1-3; 4:5-6) "Risen with Christ" points up the fact that we have not only died with Christ and been buried with him, we have already, not in some distant time, experienced the resurrection with Christ. We are to "count (ourselves) dead to sin but alive to God in Christ Jesus" (Rom. 6:11). A body is "dead" when it no longer responds to any natural stimuli such as oxygen, heat, cold, the prick of a pin, etc. So we can count ourselves dead to sin when we have become so vitally alive to God that no kind of stimulus that comes through the flesh, the eye, or the pride of the mind can cause us to yield to the temptation to sin.

When we can gracefully maintain our integrity, moral purity, honesty, commitment to Christ in the face of all the pressures of an unbelieving society, and when we can with grace, love and knowledge of the word turn a situation around to become a positive witness for Christ, then we can know that we are living the resurrected life. And as we so conduct ourselves there will be some who will become believers, although some will say all manner of evil things about us.

2. Letting the lost behold your life (1 Pet. 2:9-12) How honored, how noble, how fortunate we should feel when we read all of the amazing descriptive terms referring to us in the ninth and tenth verses of this passage. "You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession" (9a) (NAS). John H. McClanahan in his book, 1 Peter: Message of Encouragement, p. 48, "From the present human viewpoint, when one owned all, nothing was special. Consequently, kings of that time developed a practice of having some special treasures which were uniquely their own cherished possessions. God, who owned all the earth, held Israel as this kind of prized possession. . . . the

church now (fills) this role in his special concern." But what we are in essence "and in God's purpose, to 'declare the praises of him who called you out of darkness into his wonderful light,' is too often a long way off from what we are in practice."

It should be the goal of our life to measure up in an ever enlarging degree to this exalted description. We should strive each day to "Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us" (NIV).

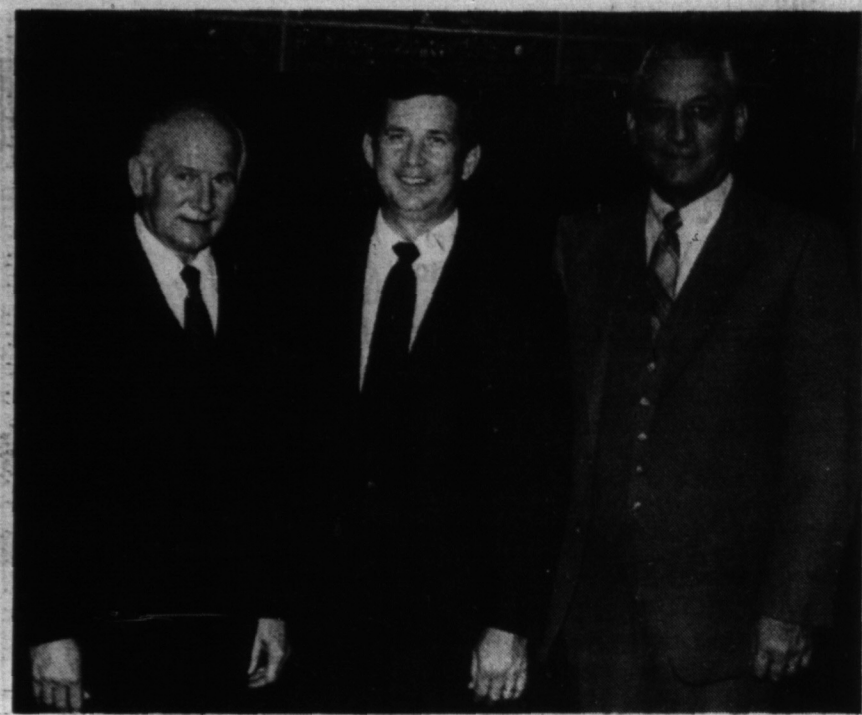
Can we be all that God wants us to be in the rush hour traffic, in stressful moments of busy lives, in the relaxed social occasion when drinks flow freely, in the face of false accusations, slander, belittling remarks? We can if we will make the effort in the strength of the Holy Spirit. And when we fail, let us seek his forgiveness and try again. God loves us and wants to be proud of his own possession.

3. Liberated and law-abiding (1 Pet. 2:13-17). In verse 16, Peter, without referring to the subjects of man's redemption, the ransom, and other related ideas, makes the statement, "Live as free men." Let it be sufficient to say here that we have been set free from the dominion of sin over our lives and from the penalty of the law. ("For the wages of sin is death" Rom. 6:23a). But being set free from the law does not give us license to become lawless. As servants (slaves) of God we are to submit ourselves to every authority of man; we are to be law-abiding citizens.

God has a purpose in this. We are to do it "for the Lord's sake." The Christian, by being obedient to the law and by actively participating in the process of the making of the laws, brings honor to our Lord. Also by living in this manner we put to "silence the ignorant talk of men." Men who are ignorant of God would certainly be ignorant as to why Christians live as they do. It behooves us to do what we can (without compromising with the world) to silence their criticisms.

Verse 17 gives us a practical conclusion. Note the ascending order of importance in the first two statements. "Show proper respect to everyone. Love the brotherhood of believers" (NIV). What a vast difference in emotions generated by 'respect' and 'love' (agape love). Then the descending order from 'fear God' to 'honor the king.' How much more important the first than the second!





New convention officers

Charles Pickering, center, is the new president of the Mississippi Baptist Convention. A Laurel attorney, Pickering is the first layman elected president in 11 years. At left is Ervin Brown, elected first vice president. Brown is director of missions for Northwest Baptist Association in Tate and DeSoto Counties. And at right is J. C. Renfro, the new second vice president. Renfro is director of missions for Rankin County Association.

## What's Inside?

Editorials by Don McGregor, Page 2

Another good convention

Faces and Places by Anne McWilliams, Page 2

"We have this treasure . . ."

Alabama hits Joint Committee funding, Page 3

Worship—an encounter with God, by Charles Myers, Page 4

## Guidelines of belief suggested by Draper

SALEM, Va. (BP)—James T. Draper Jr., president of the Southern Baptist Convention, has suggested the denomination establish "guidelines" to detail what Baptists should believe.

Draper, serving his second term as president of the 13.9 million member denomination, suggested a committee be appointed to draw up "some minimum things" Baptists believe, things about which Baptists would say, "Hey, we're not any of us going to give up these beliefs. 'We can't go beyond them.'"

"Hey, we're not any of us going to give up these beliefs. We can't go beyond them."

## Record editor announces format change

Don McGregor, editor of the Mississippi Baptist Record, has announced a format change in the weekly newspaper beginning with the issue of Jan. 7, 1984. He also announced that there will be no subscription price increases planned for 1984.

McGregor noted that a two issue experiment with the tabloid format brought approval from readers. The few negative responses, he said, concerned a slightly smaller type size in the experimental issues. "We would continue with the larger size type when we begin tabloid format in January," said McGregor.

The editor wanted to consider the move to tabloid format, he said, for easier handling of the paper (which, though it will be half size, it will have twice the number of pages of the full size paper) and for greater ease in page layout.

The Baptist Record is the only state Baptist paper which runs as a full size paper. All others are either tabloid or magazine size.

McGregor said annual subscription prices will remain at \$7.35 for individuals, at \$6.72 for the club rate of five or more addresses billed to a church, and at \$5.52 for the every family plan in which at least half of the church's resident families are subscribers.

## Kelly's 10th anniversary

Charles Pickering, left, representing the Mississippi Baptist Convention Board, presents to Earl Kelly a fishing rod and reel as part of a time of honoring Kelly on his 10th anniversary as MBCB executive secretary-treasurer. Pickering also presented Dr. and Mrs. Kelly a videotape recorder with 10 tapes. Participants in the emphasis included Jim Yates, convention president, John E. Barnes, a member of the search committee that chose Kelly; Chester Vaughn, MBCB program director, representing board employees; Joe Tuten of the Christian Education Commission, representing agencies; and L. Gordon Sansing, sharing amusing stories. In the 10 years of Kelly's tenure, Cooperative Program receipts have risen from \$5,250,110 in 1973, to \$13,676,656 in 1982. A total of 97 churches have either begun or come into the convention in the past 10 years, and all church program areas have increased enrollments. The percentage of Cooperative Program funds forwarded to the SBC was 30.5 percent in 1972; for 1984 it will be 35 percent.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, NOVEMBER 24, 1983

Volume CVII, Number 42

## Pastors' conference considered

# Baptists elect Pickering, approve endowment study

By Tim Nicholas

Mississippi Baptists elected a layman as their president, authorized a feasibility study for an endowment campaign for their colleges and child care facility, and passed a raft of church-state and moral issue resolutions during their annual convention, Nov. 14-16 at First Baptist Church, Jackson.

The record total of 1,583 registered messengers also unanimously voted a \$16,485,000 1984 Cooperative Program budget.

The only tremor of contention during the entire proceedings was a short debate, defeat, reintroduction, and final acceptance of a proposal to consider holding a pastors' conference in the state.

And messengers passed on second reading from 1982, a constitution change that now requires churches sending messengers to the Mississippi Baptist Convention to have given to the Cooperative Program in the preceding year.

Laurel attorney Charles Pickering, former state senator from 1972-80, and a deacon and Sunday School teacher at First Baptist Church, Laurel, was elected as the first lay president in 11 years. In 1972 Glenn Perry, elected to his second term, was the last lay president. Pickering and his wife, Margaret, have four children.

Two directors of missions were elected as vice presidents, making all three top officers non-pastors, the first such happening in recent history. Ervin Brown, director of missions for Northwest Association in Tate and DeSoto Counties, was elected first vice president. And J. C. Renfro, director of missions for Rankin County, was elected second vice president.

The nine issue-oriented resolutions, six of which were introduced by members of the Christian Action Commission, were passed by messengers as

presented by the resolutions committee, except for one phrase added to one favoring raising the drinking age of 21 from 18. It was pointed out that already in Mississippi, a person must be 21 to drink wine or liquor, and that only the beer drinking age would be of concern.

So the resolution as passed says the convention wants the state legislature to raise the legal drinking age of all alcoholic beverages from 18 to 21.

Messengers voted to oppose tuition tax credits (see related story on this page), to oppose appointment of an

ambassador to the Vatican, and recorded opposition to all forms of gambling, including a state-run lottery.

Other resolutions opposed pornography, encouraged local Baptist churches to oppose pornography, and encouraged local Baptist churches to oppose pornography. (Continued on page 3)



James Yates, Mississippi Baptist Convention president 1981-83, and pastor at First Church, Yazoo City, discusses a business matter with messengers to their 148th annual meeting this year at First Church, Jackson.

## Lottie's "family" growth outstripping the income

By Bob Stanley

RICHMOND, Va.—Lottie's family is growing faster than the income.

With the addition of five countries this year the funds are reaching into 100 countries where almost half the world's population lives.

To support their 3,300-plus foreign missionaries in these countries, churches of the Southern Baptist Convention are being challenged this year to give a record \$60 million to their annual Lottie Moon Christmas Offering.

R. Keith Parks, president of the denomination's Foreign Mission Board, says there's never been a more crucial time for the goal to be met.

Almost half of the support for the

worldwide mission program comes from this one offering, named for the pioneer China missionary who helped to start it in 1888. And this year, Parks emphasizes, the needs are greater than ever because the 1982 offering fell almost \$4 million short, delaying many church and evangelistic projects overseas.

Bold Mission Thrust, the convention-adopted plan to share the gospel throughout the world by the year 2000, cannot be accomplished without sacrificial giving both through the Lottie Moon offering and the churches' regular contributions to the Cooperative Program, Parks said.

Here's what he means by sacrificial: To reach the \$60 million goal, every church must increase its giving by 11.1 percent over what it actually gave last year. That's more than double the current rate of inflation in the United States.

Board Treasurer Carl Johnson says the way each church sets its goal is the key. Every congregation must look at what it actually gave last year, then set a goal that is at least 11.1 percent higher.

The money they'll give is so badly needed that the entire goal has already been budgeted for 1984. Five out of every six dollars the offering provides will go to support the growing number of missionaries and help pay for their work. Lottie not only helps pay for the

missionaries' support but also provides for their children's schooling, pays their medical bills, and sets up money for their retirement.

If the goal is met, the remaining \$10 million will be available for capital needs that missionaries have labeled top priority.

A major item in the Philippines will be \$330,000 for a new MK dormitory at Faith Academy near Manila. The dorm will house high school-aged children whose missionary parents work in remote areas.

In Indonesia \$65,000 will go to replace hospital equipment.

In Thailand \$20,000 will pay for basic theological training materials for church leaders. These materials will include a one-volume commentary on the Bible and a Bible dictionary, to be translated into Thai.

Paraguay Baptists need \$20,192 to finish construction of a Bible institute being built on church property in downtown Asuncion.

Frequently listed are funds to help churches buy land or construct buildings. In many instances this money is put into revolving loan funds so that churches may borrow at low interest. As they repay, the money then becomes available for other churches to use.

Indonesia, which has a 90 percent success record in this repayment, (Continued on page 3)

## Help wanted

Two to three dentists are needed on the island of Grenada, Windward Islands in the Caribbean.

The dentists are needed around the first of December for one to two weeks. They would stay with missionaries and the meal costs will be a minimum. A passport would be needed.

A limited number of instruments and supplies would possibly need to be taken in. Airline cost will be around \$658.

For further details anyone interested should contact Paul Harrell, Brotherhood Department, Box 530, Jackson, 39205, phone 968-3800.

## Tuition tax credit bill dies for this Congress

By Stan Haste

WASHINGTON (BP)—President Reagan's tuition tax credit proposal went down to decisive defeat in the U.S. Senate Nov. 16 and the issue appears dead for this Congress.

After Senate opponents of the measure put on a show of strength in a two-day filibuster, they agreed to allow the tuition tax credit bill to come to a vote. They won, 59-38.

The proposal, pushed by Reagan since the 1980 presidential election campaign, would have made partial reimbursement for tuition expenses to parents who send their children to private and parochial schools. Of these, approximately 85 percent are church-related. The benefit would have amounted to a \$100 credit for tax year 1983, \$200 for 1984, and \$300 when fully implemented in 1985.

The tax credit would have gone only to families with taxable income under \$50,000 and would have been denied to parents whose children attend racially discriminatory schools. But estimates of its potential three-year cost to the federal treasury ran as high as \$3 billion.

Debate on the politically volatile proposal focused on public policy questions as well as on church-state implications. Baptist bodies, including the Southern Baptist Convention and several state conventions, have repeatedly opposed tuition tax credits for both church-state and public policy

## Silence law silenced in New Mexico

WASHINGTON (BP)—New Mexico's 1981 law calling for a moment of silence at the beginning of the public school day will not be reviewed by the U.S. Supreme Court and thus remains under a lower federal court injunction forbidding its implementation.

U.S. District Judge Juan G. Burciaga ruled last February the law, which easily passed the state legislature, violated the First Amendment's ban on an establishment of religion. At the same time he issued a permanent injunction forbidding the practice of opening each school day with a moment of silence "for contemplation, meditation, or prayer."



Tapestry dedicated

Facing the camera in foreground is Miss Edwina Robinson, who chaired the committee that did the work on the historical tapestry now hanging in the foyer of the Baptist Building in Jackson. A dedication ceremony was held last week preceding the opening of the Mississippi Baptist Convention. Miss Robinson is retired director of Mississippi Woman's Missionary Union.



## Editorials

## Another good convention

by don mcgregor

The format now followed by the Mississippi Baptist Convention of beginning the convention at noon on Monday and going until noon on Wednesday is a good one. Attendance is picking up. This year it was the highest ever with 1,565 messengers registered.

It takes two full days to do the things that are necessary for the convention to do. And it is a normal and understandable circumstance that if the convention goes past Wednesday noon a lot of people will be leaving because of Wednesday night prayer services.

The reason for having conventions is to discuss business. The more who are on hand to make the decisions that must be made, the better it is.

The convention is not an organization of churches. In the Southern Baptist system of polity a local church cannot join the convention. Because of the autonomy of the churches and because of their democratic nature, they can't be members of bodies that could vote to have the entire organization take certain action. And besides, a democratic church might decide one year to join and then reverse its decision the next year.

Therefore, the church cooperates with convention projects and programs as it sees fit; and it sends messengers as it sees fit. The convention made up of messengers from all of the churches which have decided to send them, may accept or refuse any one church's messengers as it sees fit.

Whether or not a church sends messengers to the convention, however, does not preclude its cooperation in the projects and programs that the convention adopts in support of missions.

So there is a good system of checks and balances. And what those messengers do when they get together is discuss, listen to discussions of, and make decisions relating to business.

The business is missions. That is the reason the conventions are formed—so that the churches can be banded together what they could not do trying to accomplish it separately.

This year those messengers decided to reach out to new heights in missions support by adopting a budget of \$16.4 million for 1984. That will be used to support the efforts of more than 6,000 missionaries who are at work all over the world as well as programs of missions support, education, healing, and child support being carried out in Mississippi.

That is what the convention is all about.

This year was a good one. All of the comments heard were positive.

The new schedule is a bit awkward for the Baptist Record. When the convention starts there is still a day and a half of work to do on the paper; and the staff finds it necessary to divide its time between finishing the paper, handling the convention daily bulletin, and covering the convention. Also there is the Baptist Record booth to prepare just before the convention starts at noon.

But the new schedule of beginning at noon Monday is such an improvement over other trials that it seems this is the only course to follow. We support it wholeheartedly.

This brings up the subject of a pastors' conference. Now that a workable format for meeting has been found, it would not be practical to change it in order to begin a pastors' conference, so the convention acted wisely in deciding against the motion to amend the report of the committee on time, place, and preacher to the effect that the convention would start later to accommodate a pastors' conference. It must be remembered that the annual Baptist men's dinner and rally had to be moved in order to implement this new schedule, so it would not be keeping faith with that group to initiate another meeting that would change what has been accomplished.

There is, evidently, an interest in the establishment of a pastors' conference as evidenced by the vote when a later motion came up to have the president of the convention appoint a committee

to consider the possibility. The motion, though it had opposition, passed handily. A show of hands and a standing vote were inconclusive, however, until a head count was made on those voting.

There are meetings already during the year that bring pastors together. They are all, however, under the auspices of the Convention Board. Perhaps there are pastors who would like a meeting that would not be a project of the Convention Board. Surely there would be no reason to say that they shouldn't have it. That would not be a convention matter, however, and the convention should not be asked to accommodate such a meeting by changing its schedule.

As a gathering to hear fine preaching, this convention provided some outstanding messages. John Sullivan of Shreveport, La., first vice-president of the Southern Baptist Convention, closed the convention with a rousing message challenging Mississippi Baptists to follow the pattern of the early Christian church in prayer, fellowship, and reliance on the leadership of the Lord.

All of the other messages were as well received. They were delivered by James Yates, the president's address; by Charles Myers, the annual sermon; by Grady Cothen, the Mississippian who is president of the Sunday School Board; by Roy Honeycutt, the Mississippian who is president of Southern

Seminary; and by Frank Schwall, an executive with the Annuity Board. I did not hear Schwall because of a Baptist Record deadline, but the others were all fine. I heard reports that Schwall's was as well.

The convention speaks through resolutions. There were 10 resolutions, and perhaps it is significant that one was on a state lottery. It coincided with the introduction of a bill in the state Legislature calling for a lottery. It wasn't given much chance in the special session then meeting, but the word is that it will be introduced again during the regular session.

All of the resolutions will be printed in next week's issue.

Helen Jean Parks, wife of the president of the Foreign Mission Board, delivered the Bible Treasure messages. In addition there were testimonies by Keith Cating, BSU director at the University of Mississippi; Robert Upchurch, an attorney in Tupelo; Wayne Burks, pastor of First Church, Bolton, a state senator, and a colonel in the Air Guard; Chester W. Griffin Jr., a colonel stationed at Columbus Air Force Base; Rebecca Williams, wife of the pastor of First Church, Gautier; and George Lee, director of missions for Marion and Waltham Associations.

It was a good convention. One of the more pleasant aspects was the session on Monday night honoring Executive Secretary-treasurer Earl Kelly on his 10th anniversary in that office.



## Faces And Places

by anne washburn mcwilliams

"We have this treasure . . ."

"God's secret. How could I have missed it for so long? I was saved when I was a senior in high school, but I was in my early forties before I discovered God's secret for living the Christian life—a secret he had long ago made known to his people."

At First Church, Jackson, Helen Jean Bond Parks was delivering one of her six Bible Treasure messages, during the meeting of the Mississippi Baptist Convention last week.

"I knew that 'doing my best' would not and had not given me salvation. Yet I really thought I could live a Christian life by doing my very best. If I failed, I would start again and just keep working at it. But I know now my best was not enough—and never could be."

"One day in Colossians 1:27 I read, 'The secret is this: Christ in you, the hope of a glory to come. He it is whom we proclaim.'"

"I had always thought that you pull yourself up by your own bootstraps. But now I live by faith in Christ, who lives in me. If I feel there is something I can't possibly do—some person I can't possibly like, then I say, 'Jesus, I can't do this. You do it for me.'"

Mrs. Parks, who was for 14 years a missionary in Indonesia, told how she and her husband, Keith, were looking at an orchid of rare beauty and excellence. Later they tried to remember what the container that held the flower looked like, but could not.

She decided it was what the container held that really mattered, and gave the container a reason for being. She concluded, "We have this treasure in earthen vessels . . ." (II Cor. 4:7).

For the Monday night session, she wore a long black dress trimmed with silver braid. It was a gift, I heard, from her daughter-in-law, who is a missionary (with Randall Parks) in Egypt.

(It was the first time, as I recall, that a woman has been Bible Treasure speaker at the convention. I have always thought Keith Parks a topnotch speaker. Now I know his wife is also.)

Keith and Helen Jean Parks were appointed as missionaries to Indonesia in 1954. Before becoming president of the Foreign Mission Board, SBC, on Jan. 1, 1980, he had been director of Southeast Asia missions ('68-'75) and director of what was then the board's Mission Support division ('75-'79). Both are Texans who live in Richmond, Va. Their other children are Kent (a pastor), Eloise, and Stanley.

She was graduated from Hardin-Simmons University and Southwestern Seminary. Her jobs before mission appointment had included Baptist student worker, youth and music director, and reporter for the



Lou Ann Lee, left, Mississippi missionary to France, greets Helen Jean Parks, following Mrs. Parks' Bible Treasure message Wednesday morning. Mrs. Lee and her husband, Hal, represented the Foreign Mission Board in its convention exhibit.

Abilene Reporter-News. Her talent for writing surely came across in her book, published this year by Broadman, *Holding the Ropes*. I have read and re-read it and keep it handy for reference. Its theme: "World missions' greatest need is prayer."

In the Tuesday afternoon session, she used Colossians 3:5 and Luke 16:10-13 to warn of the danger of greed and covetousness and to plead a simple lifestyle and larger gifts to missions.

I was reminded then of a story I read in a letter written by Robert Abel of the Van Winkle Methodist Church. He said that a tree outside the gates of a desert city in the Mid-East seemed touched by the finger of God. It bore wonderful fruit, even after it was old. Passersby ate from it. It gave freely to tired and dusty travelers. Then a merchant bought the property on which the tree grew, and told the travelers, "You are robbing me. This is my land. This is my tree. Stop eating its fruit."

Travelers begged, "But we are hungry. Won't you please share?" "No. It's my tree. I bought it with my money."

And so the old tree was no longer able to give of itself. One morning the travelers noticed with shock that the tree had died.

"The law of 'give and receive' is as predictable as the law of gravity," Mr. Abel pointed out. "When the old tree stopped giving, it stopped bearing. When it stopped bearing, it died. At this Thanksgiving time, we have so much for which to be thankful. I get so much from God's world. How much do I give?"

## Liberal practices

Editor:

I would like to express a note of appreciation to the Oklahoma and California groups for recently expelling and ejecting churches which ordained women.

I believe that any church that ordains a woman as a deacon or as a pastor is in violation of God's Word. The biblical requirements for a deacon or a pastor is clearly given to apply to men, not women. I would suggest that churches read Paul's letter to Timothy on the requirements and charges to the man who holds the office of pastor or deacon (I Timothy chapter 3).

I believe that God's judgement is going to come down heavy on a church that will not follow the Bible. Churches are not to follow patterns set forth by modern secular movements but the pattern set forth in God's Word.

Let's stick to the Word and obey it in our faith and practice and be "old fashioned" if you please!

Danny L. Chaney, pastor  
Unity Baptist Church  
Leakesville

## Guest opinion . . .

## The great responsibility of the former pastor

By Allen O. Webb

The average concept is that when a man resigns and moves from a church field he has no further responsibility. Nothing could be further from the truth. His actions after he resigns and moves can have a tremendous impact upon the success or failure of his successor even for a period of years.

It is true that a reasonably successful pastor develops close friendships in each church he serves that will be of life long duration; however, when he moves from the field the relationship changes immediately. He is no longer their pastor, and he should have the people prepare for this reality.

After 46 years in the ministry and after following many types of pastors, there are several suggestions to the real man of God who is more interested in promoting God's work than himself.

1. Do not visit back on the church field for a period of at least one year. This may be difficult for the one who wants to retain all the gratuities such

as medical and dental care along with discounts from various business institutions. One spoiled preacher and wife returned for all their goodies to tell the people that they could never love the people on the new church field as they loved the ones they left. No man should move if he can't give the people breathing room to get acquainted with and to love their new pastor.

2. Prepare the people before you leave to call on their new pastor for weddings and funerals, because these are and should be the functions of the pastor. These are periods of life when the pastor can build bonds of love and friendship that are very vital to a successful ministry. When people are taught to call on their pastor, they will respond to him. To be invited back constantly for weddings and funerals is an ego builder, but to teach the members to cooperate with and depend on their new pastor is a kingdom builder. If a man does not have enough

work to do on his new church field to keep him busy without ministering to those he left, he should accept a reduced salary for his part-time services.

3. Be careful with your conversation about your successor, particularly when it is critical. One former pastor, who was not doing so well on his new field, said to his former members, "You will have problems with your pastor." "He has had problems in a previous church," he actually helped to get a problem started. Another former pastor listened to criticism of his successor and said to each one, "The longer I know him; the better I like him." Soon the criticism ceased and the ministry became very successful. We need to be extremely careful lest when we lament the problems of the ministry we are helping to create more difficulties.

4. Pray for the success and progress of your former church and the new pastor. Your prayer may reach

heavenward and actually mean the difference in God's work. When a man gives a period of his life to the work of our Lord, he will be concerned that the result of his labors will not be destroyed but rather built up.

It is my firm conviction that what happens in a church after you leave tells more about the real success of your ministry than the finances and the number of baptisms while you were there.

One of my pastorates was considered as tremendously successful by state leaders and all my friends. In reality it represented an average point in my effectiveness. I was simply reaping the benefits of the ministry of my predecessor who had attracted very little attention.

Let us remember, as ministers of the Word of God, the admonition found in Gal. 6:7 "Whatever a man sows, that shall he also reap."

Allen O. Webb is director of missions for Jackson Association.

## Letters to the Editor

## A touch of Mississippi

Editor:

There was a strong touch of Mississippi talent on the program of the Senior Adult Chautauqua at Ridgecrest Baptist Conference last week.

Horace Kerr, former minister of education at First Baptist Church, Jackson, and now supervisor of the Senior Adult Section, Family Ministry Department, Baptist Sunday School Board, Nashville, was program director. Assisting Kerr in putting together an excellent program was Kermit King, long-time Director of the Church Training Department of the Missis-

issippi Baptist Convention Board. King, now retired, is living in Chattanooga, Tenn., and is deeply involved in the work of Senior Adult Ministry.

Music Director for the week was Sidney Buckley, native of Goss, Miss., and now a full-time music evangelist living in Easley, S. C. Irene Martin, talented musician of Forest, Miss., was the pianist for the conference. One of the highlights of the week was a concert on Thursday afternoon by the conference musicians.

The preacher for the week was Lee Prince, Mississippian for a time and now pastor in Anderson, S. C. Prince's father was at one time pastor of Temple Baptist Church in Hattiesburg.

One of the conference nurses was Marion Wells of Clinton. Some of those leading in prayer during the general sessions in Spilman Auditorium were Lowrey Compere and R. J. Reynolds of Newton, Barry Hardy of Crystal Springs, and I.

Senior Adult groups were registered from First Baptist Church, Crystal Springs; Calvary Church, Tupelo; First Baptist Church, Morton; and First Baptist Church, Newton. Individuals and couples from other Mississippi churches were in attendance.

The 805 registered Senior Adults in their praise of the inspiring program, the delicious meals, the warm fellowship, and the gorgeous fall foliage of the Western North Carolina Mountains.

I have attended numerous weeks at Ridgecrest through the years, but this was one of the finest and most delightful weeks I ever spent at the Conference Center.

W. Levon Moore  
Director of Missions  
Attala Association

## A moral issue

Editor:

I am very concerned as I consider the events of the last month and the election of a man who has been charged with a very serious moral condition. I concede that the proof of these charges has not, in a legal sense, been conclusive.

When this matter first became public knowledge, I expected there would be a moral outrage!

The only voice that I heard through all this we perceived this to be a "moral" issue was my friend, Mr. Owen Cooper, a lifelong Democrat. All the rest of us sat back on our "blessed assurances" and hoped that someone else would take the ball. I believe that when party politics transcend moral standards and when party "loyalty" prevails, we, as Christians have to lose fellowship with a heavenly Father whose primary quality is righteousness!

I continue to believe that all problems are basically spiritual and that when we attempt to compartmentalize our lives into "sacred" and "secular," the human mind and the "natural man" will rationalize away that which we consider "sacred" until all is "secular."

Surely out of this low point in Mississippi's history we can learn some lessons: Surely we will expect the pulpits of our State to find applications to moral problems and present them to us. Surely we can expect qualified laymen who are total committed to the Lordship of Christ to offer to serve in the public sector. Surely we will find men and women who are willing to encourage and pray for our leaders. Surely then, we can go forward as a State to reach our potential and be-

come a part of the "solution" and not as a part of the "problem" God help us so to do!

Heywood Washburn  
Box 754  
Tupelo, MS 38801

Perhaps you didn't have opportunity to read the editorial on this subject that appeared in the Nov. 3 issue of the Baptist Record.—Editor

## Prayers for prison ministry

Editor:

We thank God for His wonderful grace toward us and for allowing us to be able to serve Him in a special way. It is through our service to God that we receive blessings beyond measure.

For example, we were blessed immeasurably during our recent evangelistic trip to the Mississippi State Penitentiary at Parchman. We witnessed the mighty work of redemption as souls were saved and others rededicated to the Christian life. We were part of a wonderful sharing and fellowship that transcends all worldly barriers, fears, and prejudices. Because of this oneness, despite differences in background, race, or education, I believe Christian fellowship behind the wire and steel most nearly approaches that experienced by the first century Christians. It is inspiring and refreshing and very humbling because in it the powerful love generated by Jesus Christ can really be seen and felt in a real, real sense.

Kay and I and the volunteers that shared our trip will never be able to convey in words the beautiful positive feelings of love that we felt. This joy is still with us now that we are back

home. It's just great!!!

The ladies held two services at Camp 12, the women's camp; and the men volunteers held two services at huge Camp 29. One of the highlights of our trip was the immensely popular Prison Evangelism Outreach basketball game. Our P.E.P. team (people evangelizing prisons) was barely edged out (only 20 points!!!) by the Unit 29 All-Stars. Our bodies suffered but our spirits were tremendously lifted by this fellowship. However, the inmates really appreciated the diversion, laughter, and enthusiasm created by the game.

The blessings that we receive when we get to witness and minister in this sort of direct way makes all the hours of letter writing, paper work, and the other uninspiring duties of an effective jail and prison ministry worthwhile.

We ask for the prayers of Mississippi Baptists for the ministry as we continue to grow and reach out to more of God's creations in more ways.

Sid L. Taylor, director  
Prison Evangelism Outreach  
P. O. Box 54  
Ocean Springs, MS 39564

**The Baptist Record**  
(ISSN-0005-5778)  
415 Mississippi Street  
Box 530  
Jackson, Miss. 39201

Don McGregor, Editor  
Tom Nicholas, Associate Editor  
Anne McWilliams, Editorial Associate

Official Journal of  
The Mississippi Baptist Convention

Charles Pickering,  
President  
Earl Kelly,  
Executive Secretary-Treasurer  
The Baptist Building  
Box 530, Jackson, Miss. 39201

Baptist Record Advisory Committee: Brown Hill, Lexington; Otto Henderson, Cleveland; Vice-Chairman: Tom Nelson, Jackson; Chairman: Don Jack, Columbia; Robert H. Jackson, Brandon; Don Thompson, Anderson; Ex officio: Evelyn Kyles, Secretary.

Subscription: \$2.25 a year payable in advance. Postmaster: Please send address changes to Baptist Record, P.O. Box 530, Jackson, Miss. 39201.

The Baptist Record is a member of the Southern Baptist Press Association.



**CH RENOVATIONS**  
and design service: Alterations,  
Painting, Stained Glass, Lighting,  
Furnishings.

**CH FURNITURE**  
Pits, Altars, Cushioning for exist-

**NORMAN A. PERKINS**  
BOX 221, BRANDON, MS.  
(601) 625-9453  
SEE 1-800-433-3325

**erial** woodworks, inc. Est. 1960  
Designers  
TEXAS 76714 Manufacturers



# Worship—an encounter with God

By Charles E. Myers, Jackson  
Isaiah 6:1-13

It is my firm conviction that the purpose of this sermon is not to make some political pronouncement nor to set the tone for the convention program, but rather it is to lead us in a worship experience.

I am fully conscious that not all of us are going to worship any more than all of us worship when we come together at the 11 o'clock service. I would though, like to use the experience recorded in Isaiah as a background for our thinking tonight, and perhaps some of us can have a worship experience here, and perhaps others can find help in having worship experiences in the services next Sunday and the next.

The experience recorded here is the one to which Isaiah attaches his call to service. He remembers the date and the place quite well. It was the year that king Uzziah died. Uzziah had reigned for 52 years and was known as the good king, Uzziah.

The times had been characterized by peace and prosperity. In his later years he became rather self-satisfied and almost arrogant. He usurped the authority of the priest and entered the temple to make the sacrifices himself and was smitten with leprosy.

Even though he was king he had to be an outcast. And when he died he could not be buried with other kings, he had to be buried as an outcast. In the light of the experience there had been a great deal of unrest and uncertainty in the kingdom. Uzziah was more than a king to Isaiah. He had grown up in the court. His father was attached to the king's cabinet.

Isaiah had been trained to become a court chaplain and his whole life had been centered in that purpose, and now the king is dead. What of Isaiah in the light of that? Under these circumstances at this time he remembers this experience.

## An encounter

The experience begins with an encounter with God. We would assume that as a religious leader he saw God often, that an encounter with God was a common experience for him. And, yet, that's not true. He went to the temple, as was his custom to take care of things there. It was more or less routine for him.

There was a fire on the altar that burned 24 hours a day. Perhaps that fire had gone out like the spiritual fires in the hearts of the people. And on this particular day he rekindled that fire and thought about the neglect that let it go out.

He looked about him and saw that things were not in good order, dust here and there, and a bit of debris thrown in various places giving evidence of the fact that the people who had come really had no respect for God.

No one knows what all went through his mind as he stood there but suddenly he said, "I saw God, high and lifted up." And it seemed to him that his presence filled the whole of the temple.

And he looked and saw seraphims, angelic beings. He noticed that they had six wings, two of their wings they held over their eyes lest they look on the holiness of God; two of

their wings they covered their feet in abject humility before God; and with the other two they kept themselves aloft.

He heard them as they sang "Holy, Holy, Holy; the whole earth is full of the glory of God." He said the singing was such that it seemed to shake the very foundation of the building where he stood.

And he noticed that where the holiness of God came in contact with the sinfulness of creation, that it was like fire touching water and that there came steam from it, and that steam like smoke filled the whole building.

He was aware that he was standing in the presence of the living God. He stood in awe fully overcome. Here is God, what a magnificent sight. God in all of his glory. Isaiah had been through that form hundreds of times and had never had an experience like this.

Every genuine worship experience begins with a personal encounter with God. There can be no worship without that encounter. Somewhere along the line we have lost that concept. We have followed the thinking of the entertainment world.

We've turned the congregation into an audience and the service is one to entertain. We drive ourselves mad trying to figure out something that will top last week's performance, so that the people will be satisfied. We feel that these people are attracted to the best show in town and we're going to seek to make ours better than anybody else's so that the crowds will come to be entertained by us.

Our people have come to judge the services on the extent of the entertainment that's provided because that's all they know. We've given them the froth of the excitement of the entertainment and have wondered why they are so anemic. We've been so anxious for them to see the entertainer that we've never permitted them to see God.

Our denominational agencies have promoted that entertainment in the name of worship. In our assemblies, our conventions, our special programs, this is the type of presentation that's required. You entertain or else.

And we wonder why we do so little when we push so very hard. Until we as individuals come face to face with the living God, there can be no experience of worship. You can have all the emotional binges you want, you can be thrilled by the music, you can be entertained to the hilt by the speaker but until we need God there will be no worship.

And there is nothing that can be substituted for that encounter regardless of how much it entertains us. That encounter is not limited to a building.

I can meet God anywhere but I cannot worship until I meet God. I can meet him alone out in nature, I can meet him on a crowded busy street, I can meet him in a hospital room, even on a cross, but worship never begins until I have that encounter with God. It does not end there, but it begins there, and there can be no worship without that beginning.

## Not ritual

Isaiah was aware as he stood there that not only was God there but Isaiah is there. He is in the presence of God. This is not just some ordinary ritual, not just the temple. It has all been transformed by the presence of God. And he is aware of his unworthiness.

Flashing through his mind is the thought, "what on earth am I doing here?" And then he cries, "Woe is me, for I am undone. I'm a man of unclean lips and I dwell in the midst of a people of unclean lips." And here I am in the presence of God. He touches the focal point of his contact. He's a

preacher. He speaks for God to the people. He prays to God for the people. You can't speak for God, you can't praise God with unclean lips and he has them. The people there are unclean and he fails those people, he's unworthy. Woe is me.

This is a natural reaction when one sees God. He has to see himself and what he sees is an unworthy being. I remember while I was in college, I was preaching a revival in one of the churches in the city in which I grew up. I had given an invitation at the close of the service and stood behind the pulpit stand. The pastor stood at the front.

There was some response to the invitation. And there was a little more response and there were several people there and nobody was doing anything to help the pastor, so I stepped from behind the pulpit stand and came down to the floor level.

A little girl about nine or ten was there and I leaned over to hear what she had to say. She put her arms around my neck and pulled herself up to me and said, "I want to be saved." I was almost overcome with emotion when I thought who am I that the love of God should flow through me to a precious little child like this?

It's what Peter felt when he said, "Depart from me, O Lord, I am a sinful man." It's what Paul felt when he described his righteousness as the filthy rags. It's not some false humility which seeks to excuse itself from responsibility, it's rather the consciousness that one is unworthy and is extremely disappointed because he is.

I think it's akin to what the leper must have felt when he stood at the distance and cried, "Unclean, unclean." You see you cannot see God as he is and not see yourself as you are, and you cannot see God and feel satisfied with yourself. The reason that we can go week after week passing through what we call worship and never experience any change in life is because we do not see God.

A man said to me some time ago, "What a great revival the church had had." This man's life was characterized by deceit, dishonesty, greed, hypocrisy. The church had had good preaching, good singing, good attendance, and he had been there at all of those services so he said it was a good revival.

There had been not one ounce of change in his life or his attitude. What kind of revival is it that makes no change in life? The greatest single need in our churches is for our people to see God, so we can see ourselves as we are. For until I see myself as I am there will be no change for better and until I see God I will never see myself.

There's nothing that Satan enjoys more than people who are satisfied as they are, claiming a right relationship with God, meticulously passing through a form week after week.

Isaiah saw himself as he was and cried out, "I can't stay here. I'm not worthy to be here." And then he said that one of those seraphims at the instruction of God flew and picked up the tongs and reached down and got one of the lighted coals that Isaiah had just rekindled and flew and touched his lips and said, "Behold, your iniquity is taken away, your sin is forgiven."

Now you're worthy to stand in the presence of God. But he became worthy only as God cleansed him. We do not wash our hands and change our clothes, and take on a pretended piety.

All we can do is to confess our need. It is God who cleanses. And until God sees the heart penitent, fully penitent, there will be no cleansing and we will not be clean.

Unless we come to this self-examination and the cry for cleansing, the worship dies before it's born. The experience does not end here. But self examination is a vital part of the experience without which we cannot move to its completion.

Now, Isaiah is clean, worthy to stand. And he said there was a communion between himself and God. He said, "I heard a voice saying 'whom shall we send and who will go for us'?" And he said, "I immediately said 'here am I, send me.'" And God answered and said, "Go, for an indefinite length of time in the face of impossible odds, go." The act of worship never ends within itself. It always has the 'go' in it. In fact there is no worship at all unless the 'go' is in it.

People think they can be moved emotionally, what they call inspired, and feel good and that's worship. They want the transfiguration experience that they read about. What they forget is that at the bottom of the hill was a man with an afflicted son. And on the other hill there was a cross being prepared.

The whole of the experience for them is to center in themselves, they seek the satisfaction of self and that's not worship at all. I can get just as excited over a business deal or a ball game. There's a process here. We see God. Then we see ourselves. And there we see the need and respond. It takes all of it.

The reason we won't visit, the reason we won't witness, and the reason we're dishonest about our stewardship is that we never see God. We're so busy looking for something to entertain and to thrill us that we miss God. Until you are aware that there is a need out there and say to him, "Here am I, send me" there is no worship.

I'm always amazed that God leaves the choice of whether I'm going to do something or not to me. He never forces me. I do not have to do anything. No more than he makes me accept him as Lord does he make me go and serve him. But his nature is such that I cannot really see him and not go.

That's why the number one priority of the church is worship. For every thing we are and do flows out from that worship experience, and all that we fail to do relates to the worship experience.

But we've majored on other things, and have struggled to survive. The need of our people is to meet God face to face, and let those people in that meeting respond to him.

It is not the appeal of man, it is not the poor benighted heathen, nor even the lost man down the street. It is rather the response of the individual to God, having met him and having responded to his invitation to go.

The great moments of history are those moments when people met God face to face. Saul on the road to Damascus, William Carey in the home of the widow Wallace, David Livingston looking at the smoke from a thousand villages where the name of Christ had not been heard, Judson at the haystack, George Truett at the public school building in North Carolina.

In your mind that time or those times that you are aware of the fact that you met God are the great moments. And in contrast are those times when you have meticulously gone through the mechanics of service and were aware that there was no worship.

The meeting of God is an essential thing to keep alive the experience that's ours, and it's also a foretaste of the eternity toward which we move. In those moments when we meet him, the cry comes "Even so come now, Lord, Jesus. But until you do come I will go for you."

## Brazil sends short-term volunteers

RIO DE JANEIRO, Brazil (BP)—Brazilian Baptists have sent out their first group of short-term foreign missionaries and begun screening candidates for next year, despite serious economic problems in their country.

The Brazilian Foreign Mission Board has sent six recent seminary graduates—four to Bolivia and two to Uruguay—to work in the new one-year program. Plans originally called for only four to be sent the first year.

The young people will augment Brazilian Baptists' 76 career missionaries working in 16 countries.

Because the value of Brazilian currency has been dropping, the government requires the mission board to pay for its foreign work with U.S. dollars. In the past three years, the Brazilian cruzeiro has lost 91 percent of its worth as measured against the dollar.

During the last 12 months, Brazilian Baptists have had to increase their giving to foreign missions by about 247 percent just to maintain the same level of mission work.

## "Help families of prisoners"

"If Sid had died, the house would have been full of people bringing food and saying how much they loved me. But since he was in prison, they just stayed away. I guess the church just didn't know how to handle it." With those words, Kay Taylor set the tone of a Prison Ministry Workshop segment on helping families of prisoners.

She spoke as a part of a conference in the Gulf Coast Baptist Association led by her husband, Sid Taylor. The Taylors were assisted by others who spoke from experience as they shared with potential volunteers ways to minister both in the prisons and in the

community with the family of prisoners.

Taylor is a consultant to the Gulf Coast Baptist Association in the area in jail and prison ministries. He serves as chaplain to prisons and detention centers on the Coast, helps churches design and carry out ministries with prisoners, and is on call to help with specific ministries.

Taylor is available to conduct Prison Ministry Workshops in churches and associations around the state. He may be contacted at P. O. Box 54, Ocean Springs, Miss., 39564.

## Intensive care

Dedicated to strengthening families  
Directed by a team of family life specialists

## Mischievous student

Our 12-year-old son is an honor roll student except for conduct. He does not do anything immoral, but his mischief disrupts the school room. How can we help him? Disturbed parents

Dear Disturbed Parents: Your son probably needs a little extra attention at home or is bored by not having enough to do. Many exceptional students are. He could be an extrovert who enjoys having fun even at the expense of others. Maybe he is being encouraged by some peers who delight in seeing him in embarrassing situations as the result of his mischief.

Try to learn his motives. Use "assertive discipline"—a term currently being used by progressive educators to describe a method of spelling out in advance to all students what the conduct rules are and the exact penalty to be paid for each infraction. The punishment fits the crime, insofar as possible, in the withholding of privileges, isolation from the group, or work details. This is coupled with re-

wards for good behavior, also spelled out carefully, with a positive relationship of the reward to the behavior or achievement.

Suggest to the bored student that he read extra books, do some extra project not demanded by the teacher, write poetry, draw cartoons or house plans, or that he suggest to a peer dating him, "Go ahead and make a fool of yourself in you want to, but count me out." Give that extra time at home. Tender loving care goes a long way to solve a lot of problems.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

## capsules

### Revell gobbled up

GRAND RAPIDS (EP)—Zondervan Corporation has purchased two major publishing concerns in the U.S. and a British publishing combine. Zondervan, already the largest of the evangelical houses in the U.S. with earnings that will gross in excess of \$100 million this year, now will also control a sizable portion of the British conservative religious market, according to Eternity magazine.

Acquired by Zondervan were the century old Fleming H. Revell Company of Tappan, N.J., for \$10 million; the remaining 49 percent ownership of the Benson Company of Nashville, Tenn., an evangelical music publishing company; and full ownership (the remaining 2/3 interest) of the Britain-based Marshall-Pickering Holdings Ltd.

### On track

FORT WORTH, Texas (BP)—"On Track," a radio program produced by Southern Baptists, has won a Gabriel Award, one of broadcast's top recognitions for excellence in programming.

"On Track" is a 30-minute program of contemporary Christian music produced in Fort Worth, Texas, by the Southern Baptist Radio and Television Commission (RTVC) and broadcast on 520 radio stations each week.

The Gabriel Awards, to be presented this year in Cleveland on Nov. 10, are sponsored yearly by Unda-USA, the National Catholic Association for Broadcasters, and Allied Communicators. The honors, presented in 38 categories, recognize positive human value in radio and TV programs.

### Missionary released

VALLEY FORGE (EP)—Word has been received by the Board of International Ministries that Volker Martin Schmidt, a West German Christian worker in the Philippines, has been released by Philippine authorities, according to American Baptist News Service.

Schmidt was taken into custody last March 26 when the Ecumenical Center for Development in Davao City, Mindanao, was raided by government forces. Schmidt was detained along with a woman German national, three Filipino women, and Karl Gaspar, another German national visiting the center.

### 350 years in London

LONDON (EBPS)—London's oldest Baptist church is celebrating its 350th anniversary.

The Church Hill Street Baptist Church at Walthamstow was formed on Sept. 12, 1633. The church first met in Wapping, then at Goodman Fields. It has been at Walthamstow since 1855, and claims to be the oldest Particular Baptist Church.

The year-long celebrations include special lectures covering the church's history, and will close with a 350th year service next September.

### Senate freeze

WASHINGTON (BP)—The U.S. Senate has rejected an amendment calling for a mutual, verifiable freeze on nuclear weapons but sponsors of the measure said afterward they were encouraged by the vote.

After the freeze vote, the Senate signaled support for an alternative "build-down" arms reduction proposal by overwhelmingly refusing to table it.

After getting what they considered a strong vote against tabling another rider to the debt ceiling bill, sponsors agreed to withdraw it at the request of majority leader Howard H. Baker Jr., R-Tenn., to "get on with" work on the debt limit bill.

### Confessional opened

WASHINGTON (BP)—Jessica Marks, a member of the Church of Scientology who is suing famed deprogrammer Ted Patrick, will not be allowed to keep confidential conversations between herself and church officials out of court proceedings against Patrick.

At his trial in an Oregon state court, Patrick demanded that Marks' private confessional files, consisting of conversations with Scientology ministers, be introduced into the record. After Marks refused to produce them, the court issued a subpoena for their release from the church. When the church refused, it was cited for contempt.

In an order filed Oct. 31, the U.S. Supreme Court refused to disturb lower court rulings.

### Discussions end

TECHNY, Ill. (EP)—Fourteen theologians of the Lutheran and Reformed churches in the United States concluded two years of discussions here Sept. 30-Oct. 2 by recommending to their national church bodies that the churches celebrate the Lord's Supper together, exchange pulpits and start common mission projects.



These men remodeled Nineteenth Avenue Church, San Francisco.

## Smith county lends construction teams

Smith County Baptists participated in two construction mission projects during the summer of 1983. A total of 33 people from 12 churches were involved in the projects.

During June 25 - July 2, 21 adults and youths assisted in the construction of a 5,000 square foot church building in Red Oak, Okla.

Mike Thompson, pastor of Oak Grove Church was the coordinator for the project and Frank Mowdy, pastor of Liberty Church was head carpenter. Others who participated in the project were from Harmony: Michael Davis, Oyd and Ruby Johnson, Stacy Thornton, Dianna Lowrey, Jim Raines, Raymond McAlpin; Mize: Ronnie Hughes; Liberty: Rebecca Mowdy; New Sardis: John Jones, Matt Wiltshire, Cliff McAlpin; Oak Grove: Wayne Thompson, J. T. Riley, Gillis Garner; Shady Grove: Phil Williams, Donald Johnson, Sammy Cole; and Leaf River: Gary McNeil.

During July 9-16, 12 men traveled to San Francisco, Calif. in order to assist Nineteenth Avenue Baptist Church in remodeling their educational facilities.

This church has six language groups meeting in its building. Jon Doler, pastor of First Baptist Church, Raleigh, was coordinator for this trip and Author Johnson, a member of Coat

Church in Simpson County, was the head carpenter. Others who participated were from Sylva: Robert Jackson; Fellowship: J. W. Walters, Charles Yelverton; Zion: Guy Bounds, Jimmy Sellers; First Church, Raleigh: Gene Herring, James Ray, Powell, Bobby Lewis, Rannie Middleton, and Joe Tillson.

Both projects were financed through the Mission Investor's Plan. This plan asks each church member to give five dollars each, two times during the year.

## Home Mission Board commissions Johnson

MARIETTA, Ga. (BP)—Eighty-four missionaries and missionary associates serving in 24 states, the Virgin Islands and Puerto Rico were recently commissioned by the Southern Baptist Home Mission Board at First Baptist Church, here.

The Sunday morning service, one of two held in Atlanta churches each year, coincided with the observance of the church's 148th anniversary.

The largest number, 46, were commissioned as new church starters.

Gladys and Hickman Johnson were commissioned to serve in black church relations in Jackson, Miss.

## Mississippi Baptist Activities

- |            |   |
|------------|---|
| Nov. 28-29 | Spiritual Awakening & Witness Training Retreat; FBC, Laurel; 1:30 p.m., 28th-12:30 p.m., 29th (BRO, EVAN, CM) |
| 28-Dec. 2  | MasterLife Workshop; Gulfshore Assembly, Pass Christian; 6:30 p.m., 28th-Noon, 2nd (CT)                       |
| 28         | Mississippi Baptist Convention Board Meeting; Baptist Building; 10 a.m.                                       |
| Dec. 1-2   | Area Coordinators Specialized Training; Baptist Building, Jackson; Noon, 1st-3 p.m., 2nd (BRO)                |



# SCRAPBOOK

## How shall I thank him?

How shall I thank him?  
Let me count the ways:  
Say it with conviction,  
Include it in your praise.  
Take time to notice things,  
Have a cheerful spirit,  
Maintain a heart that sings.

Don't spend time complaining  
About your sorry lot.  
See the good in others;  
Don't envy what they've got!  
Examine all your blessings.  
The more you can recall  
The better your Thanksgiving;  
More happiness for all.

## Count your blessings

This month I'm thinking about Thanksgiving.

When we all sit down to that too big dinner we'll say prayers of thanks for church and country and family and all that. I've been thinking though about other things.

For instance, when I sat down to write this I realized that I could write—and read. I'm thankful someone taught me how to read and write.

Last night I watched my son play soccer. He made some great saves and some really solid kicks from his spot in the backfield. One day he'll be a great soccer player. I'm thankful for a good strong body. I'm also thankful for coaches who will help youngsters develop their skills.

One night this week when I came in late, I went into my daughter's room. She never knew I kissed her goodnight—or that I stopped to watch her sleep. I'm thankful to some un-

Ask God to be your partner  
To share in all your life.  
Discuss with him your problems  
He'll take away the strife.  
Tell him off you love him,  
As on life's road you walk,  
Together with your Savior,  
Communicate! Just talk!

Then he will know you thank him—  
You show it by your ways.  
You'll have a real Thanksgiving—  
In fact, a year of praise.

Ina Hayes Jenkins  
Laurel

known girl who allowed us to adopt her baby seven years ago.

When I walk along the beach I'm thankful I can walk. So many people can't.

As I watch the sun drop as if it fell into the sea, I'm thankful I can see. So many can't.

When I hold my children close and hear them say I love you, I'm thankful I can hear those words. So many can't.

Even when I'm tired of working, I'm thankful I have a job. So many people don't.

Sure it's an old song, oft sung and rarely really heard. But count your many blessings great and small and it will surprise you what the Lord has done.

Think about it.

—Paul Vandercook  
Gulfport  
(written in 1982)

## Thanksgiving

Only five women served up the initial feast at Plymouth in 1621. They were all that remained of the 18 adult women who arrived aboard the Mayflower the previous winter. Counting themselves, these mothers had about 50 pilgrims to feed plus 90 Indians who showed up for the feast, which extended over a three-day period. Perhaps with the help of 13 young girls who also survived that first hard winter at Plymouth, these five stouthearted women somehow managed to serve what turned out to be history's most famous banquet.—Woodmen of the World Mag

## Pray for MKs

Dec. 2—Melissa S. Deever (Ivory Coast), Mississippi College.

## Off the Record

A Sunday School teacher asked her young class how did they think Noah spent his time aboard the ark. As there was no response from the class, she asked: "Do you suppose he did a lot of fishing?"

"What?" responded a little six-year-old, "with only two worms?"—(Contributed by Sherlee Paula Broadhead).

## Chris Elkins' story

## Westview, Jackson, will present film on Moonies

"Heavenly Deception"—A true story released by Evangelical Films—is to show at Westview Church, 1910 McDowell Road, Jackson, on Sunday, Nov. 27, at 7 p.m.

The film is the story of Chris Elkins' journey from the college campus to the inner workings of the Unification Church. Elkins, now a Mississippi Baptist, lives in Hattiesburg. He was the typical "All-American" boy, a senior in college, on the dean's honor list, president of his fraternity. Although reared in a Christian family and attending church regularly, he had never grown in his faith. He still had questions. Then one day in college he met a man, someone who seemed to have the answers, a man who directed him to what he termed "a church of love, care, and concern, a church of unification." Elkins became a Moonie.

But it wasn't long before he sensed something wrong, a sort of deception, a "heavenly deception," where the end justified the means—a standard

that was promoted and encouraged within the Unification Church—from the kids selling flowers on the street corners all the way to the highest echelon.

"Heavenly Deception" is the newest release of Evangelical Films, which has in 12 years produced over 30 Christian films. "The Westview congregation is presenting this as a community ministry," said the pastor, Joe Hasson, "with an open invitation to the public to attend."

## Staff changes

Bill Stout has resigned as pastor of Line Creek Church, in the Morton-Pelahatchie area, to accept the post as pastor of First Church, Mize.

## Revival dates

Calvary, Meridian: Nov. 27-Dec. 1; J. Harold Smith, evangelist; Cecil Harper, music evangelist; W. Otis Seal, pastor.

## Tishomingo area designs year of leader training

By Ralph Culp

The Tishomingo Association has designed a full year of leadership training opportunities. During the 1983-84 church year, a series of 37 courses will be offered. The church study course curriculum schedules will be followed. This course of study will make it possible for Sunday school and Church Training workers throughout the association to fulfill the requirements for diplomas in various areas of leadership and age level groups.

The idea for this program originated in an associational quarterly council meeting. Many of the pastors had expressed a need for leadership training in their churches. The director of missions, Walter Ballard, made use of computer printouts to determine areas of study needed. The computer printouts listed all the awards and credits earned from the church study course program by church members throughout the county. The church study course catalogue was used to design a curriculum and to schedule courses.

One of the most difficult tasks in such a program is finding available teaching staff. In this case however,

Ballard was able to secure a full faculty of 25 teachers immediately. He explained the program and asked for commitments. Each person who was asked to teach accepted. No one refused. Six of these teachers are workers from outside Tishomingo County. The remaining 19 teachers are pastors and lay persons representing 10 of the associational churches.

Various courses are being offered each month beginning in September of this year. The program will be concluded with Preparation Week, 1984. Classes meet two nights per course for a total of five hours of classroom work. Some of the courses being offered are the Understanding, Guiding, Teaching, and Basic Work series; music, missions, doctrinal courses; and even some specialized work. There will be a total of 37 courses taught.

The enrollment and attendance have been encouraging. With the completion of the second course of study, 30 people from 11 churches had successfully completed study course credit.

Ralph Culp is Moderator of Tishomingo Baptist Association.

Thursday, November 24, 1983

BAPTIST RECORD PAGE 5

## Times in the News



POPE CHURCH, POPE, ordained ROY HARTZELL, right, to the gospel ministry on Oct. 23. The ordination message was brought by G. E. Jolley, director of missions, Panola County. Bill Cole, left, chairman of deacons at Pope, presented the certificate of ordination. Hartzell is serving as pastor of McIvor Church, Panola County.

Robert Bryan, Delbo Neely, and Johnny Self were ordained as deacons at First Church, Richland, on Nov. 13. The deacon chairman, Ed Ainsworth, presented the charge to the deacons, and the vice chairman, Mark Scarborough, presented the charge to the church. Gordon Shambarger, chaplain at Mississippi Baptist Medical Center, preached a message of exhortation. Mel C. Craft Jr. is pastor.

Hardy Church (Grenada County) ordained James Purdie as deacon, in a special service on Oct. 30. Gary Black is pastor.

Wes Ellis, pastor of Vassar Road Baptist Church, Poughkeepsie, N.Y., since 1975, was re-elected to a second term as president of the Baptist Convention of New York at the annual meeting held November 3-5 at the Lincoln Avenue Church, Endicott, N.Y. Before going to New York, he was pastor of several churches in Mississippi, including Handsboro at Gulfport, Goodwater at Magee, and Leakesville, First.

Allen O. Webb, director of missions in Jackson County, was invited to speak at the 25th anniversary of Zephyr Baptist Encampment near Mathis on Lake Corpus Christi, Tex., on Oct. 8.

Twenty-six years ago, he was the chairman of a committee to find property for a youth camp for southwest Texas. After getting a donation of 130 acres on the lake with several miles of lake frontage, he served as president of the board in 1957 and 1958 while the first two buildings were built. Since that date the campus has been fully developed with space to care for around 400 at one time. Extra activities include a mini golf course, rifle range, archery, sail boating, camping, swimming, and a riding corral.

During the past 25 years, 125,000 young people have registered. There have been recorded 4,642 professions of faith and 2,079 volunteers for full-time Christian service.

Perry and Robbie Ellis, missionaries to Brazil, will be guest speakers at 7 p.m. on Dec. 4 at Highland Church, Meridian. He is director of urban evangelism for the Brazilian Baptist Convention. He was born in Texas and has degrees from Baylor University and Southeastern Seminary, Wake Forest, N.C. and has done research study at Oxford University, England. As an evangelist, he has preached in over 900 crusades throughout the world. Also he is a recording artist and an author. Mrs. Ellis, a native of Missouri, is a graduate of Southwest Baptist University, Union University, and Southwestern Seminary. For 11 years she has directed an annual retreat for teenagers, children of missionaries in Brazil. She serves as crusade pianist during her husband's evangelistic meetings. In 1983, she addressed the pastor's wives during the meeting of the SBC.



TWO MISSISSIPPI BAPTISTS have been awarded scholarships for outstanding leadership by Southern Seminary, Louisville, Ky. Recipients were KIMBERLY E. MYERS of Brandon, winner of a Rice-Judson Award; and RICKY HARVEY of Jackson, who received a Presidential Preaching Scholarship. Southern Seminary President Roy L. Honeycutt, center, congratulated the students following a special awards luncheon. (Southern Seminary photo by Richard Shock).

## THE VILLAGE VIEW

FROM  
**Baptist Children's Village**  
P. O. Box 11308 Jackson, MS 39213



The Baptist Children's Village  
P. O. Box 11308  
JACKSON • MISSISSIPPI 39213  
Thanksgiving - 1983

Dear Village Friends:

Repeatedly during 1983, I have been reminded of the supportive, prayerful concern which thousands of individual Mississippi Baptists share in the mission of The Baptist Children's Village and the welfare of its children. For myself, our staff, and especially for boys and girls who are our responsibility, I want you to know that I thank God for you at Thanksgiving and indeed, every day. Again this year, the goodness, generosity and interest of God's people, who are friends of children, continue to maintain and sustain us, serving as a constant reminder that we are in God's favor because a ministry of residential child care is in His will.

Rapidly now the end of the year and its traditional emphasis upon our "Holiday Fund" needs approaches. 1983 has been our busiest year, in so many ways, including numbers of children who have come into our custodial care. 1983 has been a year of real accomplishment as we have expanded and improved our facilities and our programs. 1983 has been a year when our children have required your financial support, as never before, and that need has never been more real nor present than just now. Frankly, our cash position, as we enter the holiday season, is rather critical.

For so many of the blessings of the year, I thank you. For the so many immediate and pressing needs which The Children's Village must address, I appeal to each individual among you.

Respectfully,

*Paul N. Nunnery*  
Paul N. Nunnery  
Executive Director

## We Need Houseparent Staff

At the present time we are in need of houseparent staff or live-in positions to serve in cottage life. Houseparent responsibilities include care of and attendance to the needs of the children and young people who live with us. Couples and single ladies who are interested in applying for these positions or in acquiring additional information are urged to contact Wallace Lee either by calling (601) 922-2242 or writing Box 11308, Jackson, Mississippi 39213. Both interest and prayerful consideration will be greatly appreciated.

## Holiday Host Families

As Christmas Holidays quickly approach we would remind Village friends that if you are interested in being a HOLIDAY HOST FAMILY information, requests and invitations need to be made as early as possible by contacting The Baptist Children's Village at either P. O. Box 11308, Jackson, Mississippi, 39213 or (601) 922-2242.

## Christmas Holidays

December 21 - January 2  
(for The India Nunnery Campus)  
December 17 - December 31  
(for all other facilities)

## CHILDREN CHRISTMAS CONCERN

YOU CAN FIND THE SEASON'S MEANING IN HELPING US BRING COMFORT AND JOY TO DEPENDENT CHILDREN AT THE VILLAGE.



A GOOD GIFT: A package under the Village tree for a child of your selection or ours. Packages may be mailed or delivered.

A BETTER GIFT: A Christmas remembrance of clothing from you to one of our boys or girls. Contact us for names, needs and sizes.

THE BEST GIFT: A generous cash contribution to our HOLIDAY FUND. Our greatest need again this Christmas is cash contributions from individuals to a HOLIDAY FUND which will supply each child with a modest material remembrance at Christmas and underwrite our food and milk budget for the entire new year.

The India Nunnery Campus — The Farrow Manor Campus

The Dickerson Place Campus — The New Albany Group Home

The Deanash Group Home

OUR CHILDREN COUNT ON CHRISTIANS AT CHRISTMAS

For further information write

THE BAPTIST CHILDREN'S VILLAGE  
Box 11308 — Delta Station  
Jackson, Mississippi 39213  
Call — Jackson — 922-2242



As we recall memories of Christmas past... we remain grateful to our friends for their remembrances.



## Just for the Record



McCOOL CHURCH held a GA and Acteens recognition service on the theme, "Soaring." Crown bearers were, first row, left to right: Clyde Ferrell, Misty Black, Phillip Fancher. Acteens crowned Queens were second row, left to right: Fran Fisher, Charwayne Nunn, Stacie McDonald. GAs who received badges were Liz McDonald, Mary Card, Kristie Black, Tine Brook, Laura Adams, Tracey Doude, Christie Jones. GA leader is Betty Fisher; Acteens leader is Sue Howell; the pastor is Mike Howell.



THE GAs of NAVILLA CHURCH, MCCOMB recently held a recognition service, "His Way... Mine." Those who received badges are front row, left to right: Kresta Pattie, Amanda Peoples, Jennifer Fortenberry; back row, left to right, Stacy Deer, Brenda Wicker, Pamela Brock, Amelia Chandler, Shannon Brock, and Gina O'Quin.



Acteens of Parkway Church, Morton, held their first recognition service Sept. 25. The service was titled, "Lighting The Way." Each girl wrote her own part. Crowned Queens are, left to right, Ruby Ann Poole, Julie Atkinson, and Cynthia Sumrall.



MIDWAY CHURCH, JACKSON, recently held a Girls in Action and Royal Ambassador recognition service. The theme was "His Way—Mine." Badges were presented to eleven GAs for completion of Mission Adventures: Reshea Clark (not pictured), Mandy Crum, Tonya Laverne, Emily Nix, Elaine Farra, Carol Reeves, Elizabeth Warren, Dawn Lovell, Dana Pevey, Angie Shannon and Dawn Clark (not pictured). The church



then presented awards to eight RAs for completion of advancement work: Brady Bagwell, Jeremy Bryant, Christopher Busby, David Milner, Justin Parrot, Jason Pevy, James Milner, and Jody Nix. GA leaders are Patsy Bryant, Martha Lay, and Glenda Rogers; RA leaders are James Bilbo, Robert Bryant, and Davis Goodson. The RAs were also recognized for a fund-raising project of collecting aluminum cans to assist in the expenses for the chapel at entral Hills.



BRODIE ROAD CHURCH, in north Biloxi, recently broke ground for its first building. Those taking part in the ceremony included, left to right, Jerry Masterson, pastor; Bobby Perry,



Gulf Coast director of missions; and Building Committee members, Bill Neal, Louis Buras, Shirley Jackson, Gay Weaver, and (not shown) Steve Webster.

First Church, Okolona, has voted to enter into a second "Church Building Fund Campaign." The church raised over \$300,000 in a building drive which resulted in the building of an additional education building and renovation of certain other areas in the church. The second campaign will seek to raise a minimum of \$100,000 in one year above budget gifts to renovate the auditorium and the remaining education space.

The Girls in Action, grades 4-6, of Drew Church, Drew, along with their leader, Mrs. Carolyn Turner, prepared and served an African meal Nov. 5. This was done in conjunction with their foreign mission study book, "Trailblazers." The menu consisted of curry, dodo, bush vegetables, roasted corn, esstate, and fruit salad.

Special guests were Wilbur B. Webb, Drew pastor, and Mrs. Webb, and Mrs. Ovis Fairley, home missionaries. Mrs. Fairley shared slides sent home from Ghana, Africa, taken by their missionary daughter, Carol Fairley, who is serving there.

## Homecomings

### 75th anniversary

Wellman (Lincoln): Dec. 4; 75th anniversary; dinner on the ground after morning service; singing in the afternoon; reading of the church history; talks by former pastors; Old-Fashioned Day, for the wearing of long dresses, bonnets, and overalls.

## Devotional

### When Jesus gave thanks (III)

By J. Clark Hensley, Jackson

Our final statement in this series is that Jesus thanked God for the privilege of suffering for others. "And as they did eat, Jesus took bread and gave a prayer of thanks. Then he took the cup and when he had given thanks, he gave it to them"

(Mark 14:22,23).

Why did Jesus give thanks? Not for the provision of bread and drink. That had already been done. Not as we do, thanking God for blood shed for our sins, as the cup represents. In observing the Supper, we look backward to the cross and forward to his coming. "As oft as you do this," Paul said, "You do show forth the Lord's death till he comes." For the cross, he gave thanks! He gave thanks for the privilege of suffering for others, for the privilege of service.

Life must be thought of as a trusteeship, as a debtorship, if it is to be lived in harmony with the will of God. Let us, like Jesus, give thanks for the privilege of serving others, even to the point of suffering ourselves if need be.

Though God always wants the best for us, we often will not allow him to give it. I used to call a section of Luke 15, the story of the prodigal son. Now, from the insight of Lloyd Ogilvie in his book *Autobiography of God*, I delight to call it, the story of the prodigal father. Prodigal does not mean waster, but rather it means lavish, extravagant, excessive. Love that knows no limits; forgiveness no boundaries; joy, no restraint. "All that I have is yours," he told the sons. We are to receive and enjoy, but acknowledge that these are gifts and praise the Giver.

"It is a good thing to give thanks unto the Lord" (Psalms 92:1). Yes, Lord, many, many thanks!

## Bible Book

### Joy in trying circumstances

By Harry L. Lucenay, Temple, Hattiesburg  
Philippians 1:1-26

Philippians is a letter of joy, brimming over with expressions of gratitude, affection, and love. Paul, a prisoner in Rome, wrote this letter to the church at Philippi about 62 A.D. This Christian psychology book shows the secret of Christian joy to be the way the believer thinks—his attitudes. Outlook determines outcome. Warren Wiersbe clearly summarizes the problems and solutions of this book. The thieves that rob the Christian of joy are circumstances, people, things, and worry. The thoughts that maintain joy are single-mindedness in the presence of all circumstances (chapter 1), a submissive mind in the presence of all people (chapter 2), a spiritual mind in the presence of all things (chapter 3), and secure mind in the presence of all worry (chapter 4).

**Past remembrance (1:3-5)**—The total picture of Philippi is vivid in Paul's mind. He could dwell in the unpleasant problems (see 4:2f and 3:17) but he chooses to feed on his rich experiences among them. This gratitude springs out of money. Paul's thanksgiving is accompanied by joy. Would that pastor and people could bring joy to each other. Are you the kind of person who brings joy to your pastor's heart? Joy is the missing note in many lives which are too easily upset by little worries.

Partnership is one of the grounds of Paul's thanksgiving about the Philippians. These young Christians sent funds to assist Paul as he shared the good news of salvation in Christ Jesus in Thessalonica, Corinth, and Rome. The mutual bond of spiritual commerce should bind together with hooks of steel people and pastor and make every church glad to remunerate properly both pastor and missionary. Frank Robbins indicates their partnership included their acceptance of the gospel in faith; their identifying the aims of the gospel; their active witness in Philippi, their cooperation in preaching and teaching; their participation in suffering; their expressions of sympathy for Paul in this work; and their sharing other Christians needs.

**Present victory (1:12-18)**—The interpretation of providence is not always easy when one faces problems. How does one see the hand of God in a world of law and order when things go against him? Paul was able to get the sweet out of the bitter. His friends worried about him because he was in prison and facing trial. In an effort to reassure his concerned friends, Paul

reminded them that they could share the gospel in all places and when they did, the Spirit would guarantee a harvest.

Verse 12 exposes a military term as he speaks of the "furtherance" or "pioneer advance" of the gospel. The army engineers must go before the troops to open the way in the forest or over the mountain. Instead of seeing himself confined, Paul used possibility thinking to help him discover new areas of ministry. He knew that discouragement could spread rapidly, but he believed encouragement could spread just as quickly. Therefore, he spoke with courage to those God placed around him.

Paul's presence in Rome, his imprisonment and his preaching affected Christians in different ways. Some became courageous and confident in their witness. Others were interested in success for its own sake. Jealous of Paul, they were determined to show that they could be successful and that the church could prosper without him. There was strife and envy within the church. Paul was disappointed in those human flaws; yet he realized that impure motives and rebellious men do not annul the power of the gospel. Paul was able to remain single-minded with the sole purpose of his life being to proclaim Christ Lord.

**Future confidence (1:19-26)**—If Christ is made greater in the heart and eyes of men, it is a small matter what happens to Paul. The NEB translates a portion of verse 20 in this manner: "The greatness of Christ will shine out clearly in my person, whether through my life or my death." The believer's body is to be a telescope which takes the misty figure of a Christ who lived centuries ago and brings him close to 20th century people. The believer's life is to be a microscope which takes an apparently insignificant Jesus surrounded by things, events, and people which seem so big and puts him into the proper focus and position. That believer's life is a "lens" that makes a "little Christ" look very big, and a "distant Christ" come very close.

Paul lives to serve and to give joy to others. That is his joy. He, like his Master, came not to be ministered unto, but to minister. With that lifestyle he could have a happy Monday, a blessed Tuesday, a joyful Wednesday, a delightful Thursday, a good Friday, a glorious Saturday, and a heavenly Sunday, regardless of the circumstances of life.

## Uniform

### God's witnessing people

By Clarence H. Cutrell  
Matt. 5:13-16; 28:18-20; 2 Cor. 5:18-21; 2 Tim. 4:1-5

This is the concluding study in the unit, "How God Relates to His People." His purpose in having a called-out people, different from those who do not know him, is not for the sake of merely making us different. It is that we might be his witnesses. So God does not relate to us for us alone. He always sees beyond us to the teeming multitudes of the world who still sit in darkness. So we are to be his witnesses and his witnesses we are, excellent, experienced, trained, faithful or all that is opposite; we are the only witnesses he has. What is a witness?

**1. Salt untailed—light wasted (Matt. 5:13-16).** Jesus used many common words to illustrate his characteristics—bread of life, light of the world, water, door, good shepherd, way, vine. But never did he say, "I am the salt of the earth." But he did say, "Ye are the salt of the earth." A primary purpose of salt is to be an antiseptic, a preventative. It is used to cure meat. But it can cure meat only before the meat becomes tainted, spoiled, corrupted. It can accomplish nothing for it afterwards.

As the salt of the earth, the Christian witness is to use his influence to prevent corruption before it occurs. Only Christ can heal the person who is corrupted. It is clear, then, that if a witness does not act as a preventative in society, he has lost his greatest purpose in living; he is good for nothing.

So is it with light that is hidden. Jesus said, "I am the Light of the world;" he also said, "Ye are the light of the world." This is the only word he used to describe himself and his witness. A city situated on a mountain cannot be hid. Its light is seen for miles around. But no single witness can be like a city. Jesus must be referring here to the church. The individual is like a candle in a room which lightens everyone in the room, unless a bushel basket is set over it to hide it. The witness can fail by destroying his influence through sin and also by refusing to place his life in the proper situation. He must be an active part of a church, and he must let his own light shine where he is.

**2. Task unfinished (Matt. 28:18-20).** It is incredible that nearly 2,000 years have passed since the Son of God, who has all power in heaven and in earth, gave instructions to his disciples to go and teach (make disciples) in all the nations. This is due, in part, to the fact that God does not use his omnipotence to force people into his kingdom. It is

left to each individual to make his own decision to believe on Jesus or to reject him. It is also due to the fact that God has given the task of making disciples to his own people who have always been slow to learn and reluctant to obey. Today we are engaged in Bold Mission Thrust to reach the ideal of making the gospel known to every person in the world by the year 2000. The task is yet unfinished.

**3. Exchange unbelievable (2 Cor. 5:18-21).** Every believer has been reconciled to God, not God to the believer. And that reconciliation was made by God himself when we repented and trusted in Jesus. We could do nothing to reconcile ourselves to God. Now, marvel of marvels, he has given us the ministry of reconciliation. And that ministry is to proclaim that God was in Christ reconciling the world, not just us, to himself. Having given to us the ministry of reconciliation, he also committed to us, entrusted to us, the word of reconciliation. It has been entrusted to us not to change to suit our notions but to proclaim to the world.

The second unbelievable exchange is the fact that God made his Son to be sin for us, that we sinners might be made the righteousness of God in him. So in one great sacrificial act God put our sins upon Jesus and put his righteousness in us! As a response to this amazing exchange which God has accomplished in us, we now should be willing to make any exchange necessary to bring glory to him and the knowledge of salvation to the world. For instance, we can exchange the flesh for the faith, the world for the word, a bottle for the riches of God, the renown of men for the rewards of the master. No sacrifice is too great if only we can be assured of hearing the Master say, "Well done, thou good and faithful servant."

**4. Zeal unflagging (2 Tim. 4:1-2).** Little wonder that Paul gave the young preacher Timothy a most solemn charge, and that in the very presence of God and the Lord Jesus Christ to "preach the word." Every child of God should feel himself so commissioned of the Lord and should give himself to this supreme task with unflagging zeal.

In season and out of season, upon every opportunity, the word of reconciliation is to be made known. Let us use every means at our disposal with patience and sound teaching to win men to our Christ.

## Life and Work

### Success

By Larry W. Fields, Harrisburg, Tupelo  
2 Samuel 7:18-22; 8:11-15

The dictionary describes success as "a favorable end to an undertaking."

In the United States, we usually think of success in terms of power, status, and wealth. However, experience has borne out that many people who have these attributes are miserable inside. David's example teaches us that true success is not the accumulation of things but is rather a life which glorifies God and blesses mankind.

In this Thanksgiving season, we are reminded of how we should react to the blessings of God. Success will either lead to praise and service to God or self-sufficiency and a drifting away from God. Some people can handle adversity more easily than they can handle success. Carlyle has said, "Adversity is sometimes hard upon man, but for one man who can stand prosperity, there are a hundred who will stand adversity."

David's reaction to success was to see it as God's success through him. He gave God credit as the source of his good fortune. The result was not pride, self-sufficiency, or ingratitude, but humility, thanksgiving, and assurance.

**(1) David's prayer of thanksgiving (2 Samuel 7:18-21)**

The king desired to build a temple for the Lord. Nathan, the prophet, revealed that this would be accomplished by his heir; however, the Lord would build for David an establishment of a dynasty. David knew his descendants would not be rejected. David went to the tabernacle to pray. These verses resemble a hymn of praise. His prayer was one of thanksgiving and commitment. Here he reveals his humility while in a position of greatness. He had no illusions that his success was due to his talent and ability alone. He knew he had help from the highest order. He gave God credit for taking him from a lowly shepherd to the king of the land.

He aimed at finding and doing the will of God, not simply looking for success and happiness. As a result of his focus, success and happiness resulted for David. This is true for all of us.

**(2) David's praise of the Lord (2 Samuel 7:22)**

This is David's profession of faith. He, like other Hebrews, believed that one God reigned alone over the whole earth. Other nations argued as to which of their many gods was the greatest. David affirmed that the only true God was Jehovah. David's continued praise is recorded through verse 29 where he ends with a prayer for God's name to be magnified and for

his blessings to abide upon his dynasty forever.

**(3) David's dedication to the Lord as his kingdom is established (2 Samuel 8:11-15)**

Chapter 8 is a summary of the expansion of David's kingdom which soon became an empire. Militarily, he was successful in all directions. He defeated the Philistines to the west and Moab to the east. He overcame the Syrians to the north and Edom to the south. David was successful wherever he went. God gave him the victory over each foe (8:6).

The spoils of war were dedicated to the Lord. This included the precious metals which David had in mind for the building of the temple. David did not keep these for his personal treasury, but he gave them to the Lord because he believed his success was of the Lord.

He became famous because of his series of military conquests. He was able to establish a buffer zone around Israel to give an era of peace and security. He became well known as a skillful warrior, an able administrator, and a successful king. Israel had once been a tiny nation, but now it was a major power on the international scene.

His victories and resulting successes were the cooperative result of God's working with his servant and using David's skills and experience.

Verse 15 summarizes David's judicial work. He treated others fairly and taught his followers to do likewise. Prior to his success as king, he had known poverty, hunger, and hard work. He could identify with the people and their problems. He administered "judgement and justice into all the people." He administered justice fairly without respect to wealth, power, or position.

David had learned how to handle success. He knew that the greatest danger in facing success was that one tends to forget God. He gave God credit for every good thing he had accomplished... so should we.

Approximately 170 medical missionaries, working alongside nationals, ministered to 143,000 inpatients and 1.4 million outpatients in 20 hospitals and 114 clinics during 1982.

Baptist Hospital, Kediri, Indonesia, reported an average of 20 persons trusting Christ each month last year, and staff involvement in 14 Bible study groups.